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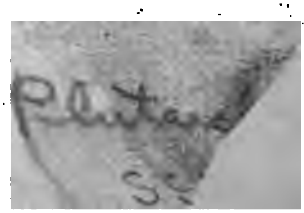
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EDITOR.

PRÆFATIO.

OFFERO tibi, mi Lector, hunc eximium Plutarchi libellum, "non qualem volui, ſed qualem potui." Cum enim, aliquot ante annis, *Epiſcopi Gloceſtrienſis*, tunc temporis Academiæ noſtræ Procancellarii, hortatu integra Plutarchi Opuſcula Miſcellanea in me edenda ſuſceperam, atque huic pluſquam Herculeo labori me ſtrenue accinxeram; — ſtatim pro explorato habui, id quod antea me docuerant probatiſſimi ſcriptores, nihil in hoc genere perfectum atque abſolutum, — immo nihil, quod reipublicæ literariæ vel minima ex parte ſatisfaceret, a me in lucem proferri poſſe, niſi novis Codicum MSS. collationibus inſtructa fuerit hæc noſtra Editio. — Ubi vero poſt varias longaſque moras (licet pro ſua munificentia Academici preli curatores ſumptus in hanc rem impendere ſeſe paratiſſimos oſtenderent,) nulla tandem ſuppetebat ratio, qua iſtorum Codicum, qui in

exteris bibliothecis aſſervantur, collationes nanciſci poſſem;—de incepto noſtro ad felicem exitum unquam perducendo ſpes omnis neceſſario erat abjicienda.—Ne tamen prorſus *juventuti* deeſſem,—haud inutile fore duxi, ſi hunc præſtantiſſimum atque optimæ ſane frugis pleniſſimum libellum typis ſeparatim deſcribendum curarem. Exordium ejus pulcherrimum in annotationibus ad duas conciones, oppido quam elegantes, Norvici habitas jure ac merito laudavit Vir ingenio atque doctrina inſtructiſſimus, SAMUELIS PARR; a cujus ſcriptis limatiſſimis, "paucis illis quidem, ſed egregiis,—ſed admirandis," me incredibili fuiſſe voluptate perfuſum gratus agnoſco.

In Græcis exhibendis, editionem Stephani ubique, ſi interpunctionem excipias, ſecuti ſumus.—Verſionem *Xylandri* integram et intactam ſubjeci; "mori ſcilicet," ut ait Toupius, "et conſuetudini ſerviens:" Verſiones enim Latinas Græcorum ſcriptorum improbo damnoque; atque has præcipue in cauſa eſſe, quare Græca haud æque facile ac Latina legantur*, mihi, ſi quid aliud, perſuaſiſſimum eſt.—Ex iſtis Commentariis, qui mihi erant ad manum,

* Vide Moſis Du Soul Præfat. in Vit. Plutarch.

eas obſervationes ſelegi, quæ Chæronenſem noſtrum optime elucidare viderentur.—In meis vero ipſius animadverſionibus conſcribendis, duplicem finem mihi ipſi propoſui:—primo, ut aliorum Interpretum defectus ſupplerem:—deinde, ut *Lennepianam hypotheſin de Temporibus Græcis* illuſtratam darem. VALE.

Dec. 22, 1790.

ΠΛΟΥΤΑΡΧΟΥ
ΧΑΙΡΩΝΕΩΣ
ΠΕΡΙ
ΠΑΙΔΩΝ ΑΓΩΓΗΣ.

ΤΙ τις ἂν ἔχοι εἰπεῖν περὶ τῆς τῶν ἐλευθέρων παίδων ἀγωγῆς, καὶ τίνι χρώμενοι σπουδαῖοι ἂν τοῖς τρόποις ἀποβαῖεν, φέρε σκεψώμεθα. Βέλτιον δ᾽ ἴσως ἀπὸ τῆς γενέσεως ἄρξασθαι πρῶτον. Τοῖς τοίνυν ἐπιθυμοῦσιν ἐνδόξων τέκνων γενέσθαι πατράσιν ὑποθείμην ἂν ἔγωγε μὴ ταῖς τυχούσαις γυναιξὶ συνοικεῖν· λέγω δὲ οἷον ἑταίραις ἢ παλλακαῖς. Τοῖς γὰρ μητρόθεν ἢ πατρόθεν οὐκ εὖ γεγονόσιν ἀνε-

COnſideremus in præſentia, quid dici poſſit de ingenuorum puerorum inſtitutione, et quánam uſi ratione bene morati evadere poſſint. Opinor autem initium ab ipſa ducendum procreatione. Ergo qui parentes fieri cupiunt laude dignorum liberûm, iis ego quidem hoc conſulerem, ne cum quibuſvis mulieribus rem haberent: quales, inquam, ſunt meretrices et pellices. Quorum enim vel à patre vel

ξάλειπ]α παρακολȣθεῖ τὰ τῆς δυσγενείας ὀνείδη παρὰ πάντα τὸν βίον, καὶ πρόχειρα τοῖς ἐλέγχειν καὶ λοιδορεῖσθαι βȣλομένοις. Καὶ σοφὸς ἦν ἄρα ὁ ποιητὴς ὅς φησιν,

Ὅταν δὲ κρηπὶς μὴ καταβληθῇ γένȣς
Ὀρθῶς, ἀνάγκη δυςυχεῖν τȣ̀ς ἐκγόνȣς.

Καλὸς ἦν παῤῥησίας θησαυρὸς εὐγένεια, ἧς δὴ πλεῖςον λόγον ποιητέον τοῖς νομίμȣ παιδοποιΐας γλιχομένοις. Καὶ μὲν δὴ καὶ τὰ φρονήματα τῶν ὑπόχαλκον καὶ κίβδηλον ἐχόντων τὸ γένος σφάλλεσθαι καὶ ταπεινȣ̃σθαι πέφυκε. Καὶ μάλα ὀρθῶς ὁ λέγων ποιητής φησι,

Δȣλοῖ γὰρ ἄνδρα, κἂν θρασύσπλαγχνός τις ᾖ,
Ὅταν συνειδῇ πατρὸς ἢ μητρὸς κακά.

à matre aliquid vitii habent natales, eos per omnem vitam opprobria comitantur, quæ elui nullo modo poſſunt, ſuntque in promptu vitia iſta, ſi qui afficere eos ignominia volunt. Ac ſapienter dictum eſt à poëta,

Niſi fundamenta ſtirpis jacta ſint probè,
Miſeros neceſſe eſt eſſe deinceps poſteros.

Eſt itaque præclarus libertatis theſaurus ingenuitas, cujus plurimam ducere debent rationem, qui legitimam liberorum affectant procreationem. Etenim eorum, quibus genus eſt ſubdititium et adulterinum, animi ſpiritus ponere humique repere ſolent. Rectiſſiméque hoc cecinit poëta,

Non duritate tanta eſt quiſquam pectoris,
Obnoxio qui non animo et ſeruo fuat,
Culpæ patris matriſve conſcius ſibi.

Ὥσπερ ἀμέλει τοὐναντίον μεγαλαυχίας ἐμπίπλανται καὶ φρυάγματος οἱ γονέων διασήμων. Διόφαντον γοῦν τὸν Θεμιστοκλέους πολλάκις λέγουσι φάναι καὶ πρὸς πολλούς, ὡς ὅ, τι ἂν αὐτὸς βούληται, τοῦτο καὶ τῷ δήμῳ συνδοκεῖ τῷ τῶν Ἀθηναίων· ἃ μὲν γὰρ αὐτὸς ἐθέλει, καὶ ἡ μήτηρ· ἃ δ' ἂν ἡ μήτηρ, καὶ Θεμιστοκλῆς· ἃ δ' ἂν Θεμιστοκλῆς, καὶ πάντες Ἀθηναῖοι. Πάνυ δὲ ἄξιον ἐπαινεῖν καὶ Λακεδαιμονίους τῆς μεγαλοφροσύνης, οἵτινες Ἀρχίδαμον τὸν βασιλέα ἑαυτῶν ἐζημίωσαν χρήμασιν, ὅτι μικρὰν τὸ μέγεθος γυναῖκα γάμῳ λαβεῖν ὑπέμεινεν, ὑπειπόντες ὡς οὐ βασιλέας ἀλλὰ βασιλίσκους παρασχεῖν αὐτοῖς διανοοῖτο. Ἐχόμενον δ' ἂν εἴη τούτων εἰπεῖν, ὅπερ οὐδὲ τοῖς πρὸ ἡμῶν παρεωρᾶτο. Ποῖον; ὅτι τοὺς ἕνεκα παιδοποιΐας πλησιάζοντας ταῖς γυναιξὶν ἤτοι

Sicut contrà arrogantia quadam animíque exſultatione implentur illuſtribus nati parentibus. Quomodo Diophantum Themiſtoclis F. frequenter aiunt et ad multos dixiſſe, quidquid ipſi placuiſſet, id populo quoque Athenienſi probari: ſuæ enim ſententiæ matrem ſuffragari; hujus Themiſtoclem; cujus univerſi Athenienſes ratum habeant decretum. Omnino autem laude digni ſunt Lacedæmonii ob altitudinem animi, qui Archidamum regem ſuum pecunia mulctaverunt, quòd puſillam uxorem ducere non eſſet veritus: cauſa expoſita, quòd is non reges ſed reguncùlos ipſis ſtatuiſſet generare. His continuò id ſubjungendum eſt, quod ne eos quidem fefellit, qui ante nos hoc argumentum tractaverunt. Quid, inquies, illud? Quòd, qui rem habere cum mulieribus prolis gignendæ cauſa volunt, aut omnino vini vacu-

τὸπαράπαν ἀοίνȣς, ἢ μετρίως γȣ̃ν οἰνωμένȣς, ποιεῖσθαι προσήκει τὸν συνȣσιασμόν. Φίλοινοι γὰρ καὶ μεθυςικοὶ γίνεσθαι φιλȣ̃σιν, ὧν ἂν τὴν ἀρχὴν τῆς σπορᾶς οἱ πατέρες ἐν μέθῃ ποιησάμενοι τύχωσιν. Ἧ καὶ Διογένης μειράκιον ἐκςατικὸν ἰδὼν καὶ παραφρονȣ̃ν, Νεανίσκε, ἔφησεν, ὁ πατήρ σε μεθύων ἔσπειρε. Καὶ περὶ μὲν τῆς γενέσεως τοσαῦτα εἰρήσθω μοι.

Περὶ δὲ τῆς ἀγωγῆς καὶ δὴ λεκτέον. Καθόλȣ μὲν εἰπεῖν, ὃ κατὰ τῶν τεχνῶν καὶ τῶν ἐπιςημῶν λέγειν εἰώθαμεν, ταυτὸν καὶ κατὰ τῆς ἀρετῆς φατέον ἐςίν· ὡς εἰς τὴν παντελῆ δικαιοπραγίαν τρία δεῖ συνδραμεῖν, φύσιν, καὶ λόγον, καὶ ἔθος. Καλῶ δὲ λόγον μὲν, τὴν μάθησιν· ἔθος δὲ, τὴν ἄσκησιν. Εἰσὶ δὲ αἱ μὲν ἀρχαὶ, τῆς μαθήσεως· αἱ δὲ χρήσεις, τῆς με-

os, aut certè mediocriter eo uſos, hoc convenit facere. Adſolent enim vinoſi et ebrioſi fieri, quos patres ebrii ſeverunt. Quamobrem etiam Diogenes adoleſcentulum videns animo abalienatum et mentis malè compotem, dixit; Adoleſcens, pater te ebrius genuit. Atque hæc quidem de procreatione dicta ſunto.

Nunc de inſtitutione dicendum. Ut igitur ſumma rem totam complectar, quod de artibus et ſcientiis ſolemus, idem et de virtute pronunciandum eſt: ſcilicet ad ejus perfectionem tria oportere concurrere; naturam nimirum, rationem, et adſuefactionem. Rationem verò intelligi volo doctrinam, et adſuefactionis nomine exercitationem. Initia hoc in genere debentur diſciplinæ, uſus exercitationi, perfectio omnibus. Et

λέτης· αἱ δ᾽ ἀκρότητες, πάντων. Καθ᾽ ὃ δ᾽ ἂν λειφθῇ τι τούτων, κατὰ τοῦτ᾽ ἀνάγκη χωλὴν γίνεσθαι τὴν ἀρετήν. Ἡ μὲν γὰρ φύσις ἄνευ μαθήσεως τυφλόν· ἡ δὲ μάθησις δίχα φύσεως ἐλλιπές· ἡ δὲ ἄσκησις χωρὶς ἀμφοῖν ἀτελές. Ὥσπερ δὲ επὶ τῆς γεωργίας πρῶτον μὲν ἀγαθὴν ὑπάρξαι δεῖ τὴν γῆν, εἶτα δὲ φυτουργὸν ἐπιστήμονα, εἶτα τὰ σπέρματα σπουδαῖα· τὸν αὐτὸν τρόπον γῇ μὲν ἔοικεν ἡ φύσις, γεωργῷ δὲ ὁ παιδεύων, σπέρματι δὲ αἱ τῶν λόγων ὑποθῆκαι καὶ τὰ παραγγέλματα. Ταῦτα πάντα διατεινάμενος εἴποιμι ὅτι συνῆλθε καὶ συνέπνευσεν εἰς τὰς τῶν παρ᾽ ἅπασιν ᾀδομένων ψυχὰς, Πυθαγόρου καὶ Σωκράτους καὶ Πλάτωνος καὶ τῶν, ὅσοι δόξης ἀειμνήστου τετυχήκασιν. Εὐδαίμων μὲν οὖν καὶ θεοφιλὴς εἴ τῳ ταῦτα πάντα θεῶν

ubi horum aliquid defecerit, ab ea parte mancam fieri virtutem neceſſe eſt. Natura quippe abſque diſciplina ſi ſit, cæca eſt: diſciplina, ſi à natura deſtituatur, defecta: exercitatio, his duobus demtis, imperfecta eſt. Et quemadmodum ad agriculturam primùm requiritur bonum ſolum, deinde peritus colonus, denique ſemina frugi; ita planè hîc natura ſolo, agricolæ magiſter, ſemini præcepta atque inſtituta reſpondent. Hæc ego omnia contendere auſim conveniſſe atque conſpirâſſe in animas omnium ore decantatorum hominum, Pythagoræ, Socratis, Platonis, atque aliorum, qui nulla unquam oblivione delendam gloriam ſunt conſecuti. Sanè beatus diiſque acceptus eſt, cui deus iſta omnia tribuit. Si tamen aliquis ita putat, eos qui ingenio non

τις ἀπέδωκεν. Εἰ δέ τις οἴεται τὺς ὐκ εὖ πεφυκότας, μαθήσεως καὶ μελέτης τυχόντας ὀρθῆς πρὸς ἀρετὴν, ὐκ ἂν τὴν τῆς φύσεως ἐλάτ]ωσιν εἰς τὐνδεχόμενον ἀναδραμεῖν, ἴςω πολλῦ, μᾶλλον δὲ τῦ παντὸς διαμαρτάνων. Φύσεως μὲν γὰρ ἀρετὴν διαφθείρει ῥαθυμία, φαυλότητα δὲ ἐπανορθοῖ διδαχή· καὶ τὰ μὲν ῥᾴδια τὺς ἀμελῦντας φεύγει, τὰ δὲ χαλεπὰ ταῖς ἐπιμελείαις ἁλίσκεται. Καταμάθοις δ' ἂν ὡς ἀνύσιμον πρᾶγμα καὶ τελεσιυργὸν ἐπιμέλεια καὶ πόνος ἐςὶν, ἐπὶ πολλὰ τῶν γιγνομένων ἐπιβλέψας. Σταγόνες μὲν γὰρ ὕδατος πέτρας κοιλαίνυσι· σίδηρος δὲ καὶ χαλκὸς ταῖς ἐπαφαῖς τῶν χειρῶν ἐκτρίβονται· οἱ δ' ἁρμάτειοι τροχοὶ πόνῳ καμφθέντες ὐδ' ἂν, εἴ τι γένοιτο, τὴν ἐξ ἀρχῆς δύναιντο ἂν λαβεῖν εὐθυωρίαν· τάς γε μὴν καμ-

ſunt felici, ubi ad virtutem rectè inſtituuntur atque exercentur, non poſſe naturæ defectum mediocriter exſarcire, ſcire debet in errore ſe non parvo, immò autem ſummo verſari. Naturæ enim bonitatem ſocordia corrumpit; vitium doctrina corrigit: et cùm facilia negligentes nos fugiunt, tum difficilia conſequimur accuratione. Et verò multarum rerum contemplatione addiſcere poſſis, quantum efficacitatis atque ad perficiendas res virium habeant induſtria atque labor. Nam et aqua guttatim lapſa lapidem cavat: et ferrum atque æs manuum contrectatione atteruntur: et rotas curruum labore magno curvatas nullo poſſis conatu in priſtinam reſtituere rectitudinem: ac incurvos hiſtrionum lituos in rectum dirigere nulla vis queat. Adeò quod contra na-

πύλας τῶν ὑποκριτῶν βακ]ηρίας ἀπευθύνειν ἀμήχανον· ἀλλὰ τὸ παρὰ φύσιν τῷ πόνῳ τῶν κα]ὰ φύσιν ἐγένετο κρεῖτ]ον. Καὶ μόνα ἄρα ταῦτα τὴν ἐπιμελείας ἰσχὺν διαδείκνυσιν; ἐκ· ἀλλὰ καὶ μυρία ἐπὶ μυρίοις. Ἀγαθὴ γῆ πέφυκεν, ἀλλ᾽ ἀμεληθεῖσα χερσεύεται· καὶ ὅσῳ τῇ φύσει βελτίων ἐςὶ, τοσέτῳ μᾶλλον ἐξαργηθεῖσα δι᾽ ἀμέλειαν ἐξαπόλλυται. Ἀλλ᾽ ἔςι τις ἀπόκροτος καὶ τραχυτέρα τῦ δέοντος; ἀλλὰ γεωργηθεῖσα παραυτίκα γενναίυς καρπὺς ἐξήνεΓκε. Ποῖα δὲ δένδρα ἐκ, ὀλιγωρηθέντα μὲν, ςρεϐλὰ φύεται καὶ ἄκαρπα καθίςαται, τυχόντα δὲ ὀρθῆς παιδαγωγίας, ἔΓκαρπα γίνονται καὶ τελεσφόρα; Ποία δὲ σώματος ἰσχὺς ἐκ ἐξαμϐλῦται καὶ καταφθίνει δι᾽ ἀμέλειαν καὶ τρυφὴν καὶ καχεξίαν; τίς δ᾽ ἀσθενὴς φύσις ἐ τοῖς γυμνασαμένοις καὶ

turam labor effecit, ipſa naturali facultate fit validius. Quid? an hæc duntaxat ſunt, quibus diligentiæ vis demonſtratur? immò verò ſunt innumera porrò alia. Solum telluris bonum fuit; cultura ceſſante, ſterileſcit: quantóque melius fuit natura, tanto deterius fit neglectu. Alia contrà eſt tellus dura atque aſperior æquo; ea tamen culta præclaros illicò edit fructus. Jam quæ arbores non tortuoſæ fiunt atque infrugiferæ, ſi per incuriam habeantur? quæ non frugiferæ fiunt atque fecundæ, ſi rectè educantur? Aut quorum corporum robur non hebeſcit atque diſſipatur ſocordia, luxu, pravâque habitudine? quis contrà ita fuit invalida natura, ut non exercitationibus et certaminum ſtudio maxima fecerit ad robur incrementa? Qui verò

καταθλήσασι πλεῖστον εἰς ἰσχὺν ἐπέδωκε; Τίνες δ' ἵπποι καλῶς πωλοδαμνηθέντες οὐκ εὐπειθεῖς ἐγένοντο τοῖς ἀναβάταις; τίνες δὲ ἀδάμαστοι μείναντες οὐ σκληραύχενες καὶ θυμοειδεῖς ἀπέβησαν; Καὶ τί δεῖ τἄλλα θαυμάζειν, ὅπου γε τῶν θηρίων τῶν ἀγριωτάτων ὁρῶμεν πολλὰ καὶ τιθασσευόμενα καὶ χειροήθη γιγνόμενα τοῖς πόνοις; Εὖ δὲ καὶ ὁ Θετταλὸς ἐρωτηθεὶς, τίνες εἰσὶν οἱ ἠπιώτατοι Θετταλῶν, ἔφη, Οἱ παυόμενοι πολεμεῖν. Καὶ τί δεῖ τὰ πολλὰ λέγειν; καὶ γὰρ τὸ ἦθός ἐστι πολυχρόνιον, καὶ τὰς ἠθικὰς ἀρετὰς ἐθικὰς ἄν τις λέγῃ, οὐκ ἄν τι πλημμελεῖν δόξειεν. Ἑνὶ δὲ περὶ τούτων ἔτι παραδείγματι χρησάμενος ἀπαλλάξομαι τοῦ ἔτι περὶ αὐτῶν μηκύνειν. Λυκοῦργος γὰρ ὁ τῶν Λακεδαιμονίων νομοθέτης δύο σκύλακας τῶν αὐτῶν γονέων λα-

equi à prima ætate rectè domiti non parent ſeſſoribus? qui maturè non ſubacti duricervices et feroces non exſtiterunt? Et quid attinet alia nos admirari, quando de beſtiis feriſſimis multas videmus cicures manſuetáſque labore redditas? Rectè etiam Theſſalus ille, qui percontanti, quínam Theſſalorum eſſent placidiſſimi, reſpondit, Qui militandi finem feciſſent. Cur verò inſiſtam pluribus recenſendis? cùm mores ipſi Græco ſermone nihil ſint quàm adſuefactio diuturna, neque abs re morales virtutes dixeris virtutes conſuetudinis eorum lingua. Uno adhuc hujus rei exemplo propoſito, deſinam prolixiùs iſta declarare. Lycurgus, is qui Lacedæmoniis leges poſuit, duos catulos iiſdem prognatos canibus diverſa omnino ratione educavit, alterum

βῶν· οὐδὲν ὁμοίως ἀλλήλοις ἤγαγεν· ἀλλὰ τὸν μὲν ἀπέφηνε λίχνον καὶ σινάμορον, τὸν δὲ ἐξιχνεύειν καὶ θηρᾶν δυνατόν. Εἶτα ποτὲ τῶν Λακεδαιμονίων εἰς ταυτὸ συνειλεγμένων, Μεγάλη τοι ῥοπὴ πρὸς ἀρετῆς κτῆσιν ἐστιν, ἄνδρες (ἔφησε) Λακεδαιμόνιοι, καὶ ἔθη καὶ παιδεῖαι καὶ διδασκαλίαι καὶ βίων ἀγωγαί. Καὶ ἐγὼ ταῦτα ὑμῖν αὐτίκα δὴ μάλα ποιήσω φανερά. Εἶτα προσαγαγὼν τοὺς δύο σκύλακας διαφῆκε, καταθεὶς εἰς μέσον λοπάδα καὶ λαγωὸν κατευθὺ τῶν σκυλάκων· καὶ ὁ μὲν ἐπὶ τὸν λαγωὸν ἤϊξεν, ὁ δὲ ἐπὶ τὴν λοπάδα ὥρμησε. Τῶν δὲ Λακεδαιμονίων οὐδέπω συμβαλεῖν ἐχόντων τί ποτε αὐτῷ τοῦτο δύναται καὶ τί βουλόμενος τοὺς σκύλακας ἐπεδείκνυεν, Οὗτοι γονέων (ἔφη) τῶν αὐτῶν ἀμφότεροι, διαφόρου δὲ τυχόντες ἀγωγῆς, ὁ μέν,

delicatum et luxurioſum, alterum indagini et venationibus aptum reddens. Quodam inde tempore cùm frequentes in concionem Lacedæmonii coiuiſſent; Magnum, (inquit) Spartani, ad virtutem concipiendam momentum adferunt adſuefactio, educatio, doctrina atque condocefactio. Quod ego vobis jam nunc commonſtrabo. Simúlque duos iſtos catulos productos, poſita in medio patina et lepore, dimiſit. Quorum cum alter illicò leporem, alter patinam peteret, neque etiamnum aſſequerentur Lacedæmonii quid ſibi catulis illis oſtendendis vellet; Hi, inquit, iiſdem nati parentibus, diverſa educati ratione, ventri alter deditus, alter venaticus evaſerunt. Dictum ſatis de adſuefactione et vitæ inſtitutione.

λίχνος, ὁ δὲ θηρευτὴς ἀποβέβηκε. Καὶ περὶ μὲν ἐθῶν καὶ βίων ἀρκείτω ταῦτα.

Περὶ δὲ τροφῆς ἐχόμενον ἂν εἴη λέγειν. Δεῖ δὲ (ὡς ἐγὼ ἂν φαίην) αὐτὰς τὰς μητέρας τὰ τέκνα τρέφειν καὶ τούτοις ὑπέχειν τοὺς μαστούς. Συμπαθέστερόν τε γὰρ θρέψουσι καὶ διὰ πλείονος ἐπιμελείας, ὡς ἂν ἔνδοθεν, καὶ (τὸ δὴ λεγόμενον) ἐξ ὀνύχων ἁπαλῶν ἀγαπῶσαι τὰ τέκνα. Αἱ τίτθαι δὲ καὶ αἱ τροφοὶ τὴν εὔνοιαν ὑποβολιμαίαν καὶ παρέγγραπτον ἔχουσιν, ἅτε μισθοῦ φιλοῦσαι. Δηλοῖ δὲ καὶ ἡ φύσις ὅτι δεῖ τὰς μητέρας, ἃ γεγεννήκασιν, αὐτὰς τιτθεύειν καὶ τρέφειν. Διὰ γὰρ τοῦτο παντὶ ζώῳ τεκόντι τὴν ἐκ τοῦ γάλακτος τροφὴν ἐχορήγησεν. Σοφὸν δὲ ἄρα καὶ ἡ πρόνοια διττοὺς ἐνέθηκε ταῖς γυναιξὶ τοὺς μαστούς, ἵνα καὶ εἰ δίδυμα τέκοιεν, διττὰς

Conſequens eſt ut de nutritione diſſeramus. Mea quidem ſententia matres ipſæ nutrire infantes atqne lactare debent. Majore enim cum adfectu animi alent eos majoréque ſtudio, utpote intimè, et à teneris (quod aiunt) unguiculis diligentes. Nutricum enim amor ſubdititius atque adſcititius eſt, utpote mercedis gratia diligentium. Sed et ipſa natura docet ipſis matribus lactandam eſſe atque alendam ſuam prolem. Ideò enim cuivis animali parienti alimentum lactis ſuppeditavit. Ac planè ſapiens eſt providentia, quæ bina mulieribus ubera dedit, ut etiam, ſi gemellos partu edidiſſent, uterque haberet alimenti ſui fontem. Abſque etiam hoc eſſet, tamen iſto modo matres liberis redderentur benevolentiores amo-

ἔχοιεν τὰς τῆς τροφῆς πηγάς. Χωρὶς δὲ τούτων εὔνους καὶ τοῖς τέκνοις γίγνοιντ' ἂν καὶ φιλητικώτεραι· καὶ μὰ Δί' οὐκ ἀπεικότως. Ἡ συντροφία γὰρ ὥσπερ ἐπιτόνιόν ἐστι τῆς εὐνοίας. Καὶ γὰρ τὰ θηρία τῶν συντρεφομένων ἀποσπώμενα ταῦτα ποθοῦντα φαίνεται. Μάλιστα μὲν οὖν (ὥσπερ ἔφην) αὐτὰς πειρατέον τὰ τέκνα τρέφειν τὰς μητέρας. Εἰ δ' ἄρ' ἀδυνάτως ἔχοιεν, ἢ διὰ σώματος ἀσθένειαν, (γένοιτο γὰρ ἄν τι καὶ τοιοῦτον) ἢ πρὸς ἑτέρων τέκνων σπεύδουσαι γένεσιν, ἀλλὰ τάς γε τίτθας καὶ τροφοὺς, οὐ τὰς τυχούσας, ἀλλ' ὡς ἔνι μάλιστα σπουδαίας δοκιμαστέον ἐστί. Πρῶτον μὲν τοῖς ἤθεσιν Ἑλληνίδας. Ὥσπερ γὰρ τὰ μέλη τοῦ σώματος εὐθὺς ἀπὸ γενέσεως πλάττειν τῶν τέκνων ἀναγκαῖόν ἐστιν, ἵνα ταῦτα ὀρθὰ καὶ ἀστραβῆ φύηται, τὸν αὐτὸν

rémque erga eos majorem conciperent: neque id injuria. Convictus enim quaſi intenſio quædam eſt benevolentiæ. Quando etiam à beſtiis ademtas alias, quarum uſæ erant convictu, deſiderari videmus. Maximè igitur, ut dixi, tentandum hoc eſt, ut ipſæ matres mammam ſuis præbeant infantibus. Sin id præſtare nequeant, vel ob corporis invaletudinem, (uſu enim hoc venire poteſt) vel quia ad novæ ſobolis feſtinant procreationem; ſaltem nutrices non quaſvis, ſed quàm fieri poteſt maximè probas deligamus. Primum in hac re ſit, ut moribus eæ ſint Græcanicis. Sicut enim membra corporis ſtatim ab ipſis natalibus infantis ſunt fingenda, ut recta adoleſcant neque diſtorque-

τρόπον ἐξ ἀρχῆς τὰ τῶν τέκνων ἤθη ῥυθμίζειν προσήκει. Εὔπλαςον γὰρ καὶ ὑγρὸν ἡ νεότης, καὶ ταῖς τούτων ψυχαῖς ἁπαλαῖς ἔτι τὰ μαθήματα ἐντήκεται· πᾶν δὲ τὸ σκληρὸν χαλεπῶς μαλάττεται. Καθάπερ γὰρ σφραγῖδες τοῖς ἁπαλοῖς ἐναπομάττονται κηροῖς, οὕτως αἱ μαθήσεις ταῖς τῶν ἔτι παιδίων ψυχαῖς ἐναποτυποῦνται. Καί μοι δοκεῖ Πλάτων ὁ δαιμόνιος ἐμμελῶς παραινεῖν ταῖς τίτθαις μὴ τοὺς τυχόντας μύθους τοῖς παιδίοις λέγειν, ἵνα μὴ τὰς τούτων ψυχὰς ἐξ ἀρχῆς ἀνοίας καὶ διαφθορᾶς ἀναπίμπλασθαι συμβαίνῃ. Κινδυνεύει δὲ καὶ Φωκυλίδης ὁ ποιητὴς καλῶς παραινεῖν λέγων,

Παῖδ᾽ ἔτ᾽ ἐόντα χρεὼν δὴ καλὰ διδασκέμεν ἔργα.

Οὐ τοίνυν οὐδὲ τοῦτο παραλιπεῖν ἄξιόν ἐςιν,

antur; ita et jam inde ab initio indoles ejus informanda eſt. Eſt namque pueritia ob mollitiem effictu facilis, animíſque puerorum teneris etiamnum facilè inſidet quod diſcunt: ſicut contrà quæ dura ſunt, ea difficulter molliuntur. Et ſicuti ſigilla mollibus imprimuntur ceris, ſic diſciplinæ puerilibus adhuc animis infiguntur. Ac mihi videtur divinus Plato nutricibus prudenter præcepiſſe, ne quaſvis fabulas pueris recitent, ne horum animi à principio ſtoliditate ac pravitate occupentur. Sed et Phocylides videtur bene hortari hoc verſu,

Inſtituenda bonis eſt ipſa pueritia rebus.

Cæterùm ne id quidem prætermittendum eſt, debere pueros, qui alumnis inſervient

ὅτι καὶ τὰ παιδία τὰ μέλλοντα τοῖς τροφίμοις ὑπηρετεῖν καὶ τούτοις σύντροφα γίνεσθαι ζητητέον πρώτιστα μὲν σπουδαῖα τοὺς τρόπους, ἔτι μέν τοι Ἑλληνικὰ καὶ περίτρανα λαλεῖν, ἵνα μὴ συναναχρωννύμενοι βαρβάροις καὶ τὸ ἦθος μοχθηροῖς ἀποφέρωνταί τι τῆς ἐκείνων φαυλότητος. Καὶ οἱ παροιμιαζόμενοι δέ φασιν, οὐκ ἄπο τρόπου λέγοντες, ὅτι ἂν χωλῷ παροικήσῃς, ὑποσκάζειν μαθήσῃ. Ἐπειδὰν τοίνυν ἡλικίαν λάβωσιν ὑπὸ παιδαγωγοῖς τετάχθαι, ἐνταῦθα δὴ πολλὴν ἐπιμέλειαν ἑκτέον ἐστὶ τῆς τούτων καταστάσεως, ὡς μὴ λάθωσιν ἀνδραπόδοις ἢ βαρβάροις ἢ παλιμβόλοις τὰ τέκνα παραδόντες. Ἐπεὶ νῦν γε τὸ γινόμενον πολλοῖς ὑπερκαταγέλαστόν ἐστι. Τῶν γὰρ δούλων τῶν σπουδαίων τοὺς μὲν, γεωργοὺς ἀποδεικνύουσι,

unáque alentur, quæri primùm qui bonis ſint moribus; deinde Græco utantur eóque plano ſermone; ne cum barbaris et pravos habentibus mores ſi conſueſcant, inde aliquid vitii ducant. Proverbio enim ſententia minimè abſurda jactatur, Si cum claudo habites, fore ut ſubclaudicare diſcas. Poſtquam eò ætatis puer pervenit, ut jam ſit pædagogo ſubdendus, ibi tum adhibenda eſt accuratio, ne filios noſtros per imprudentiam mancipiis aut barbaris aut levibus hominibus tradamus. Nam plus quàm deridiculum eſt, quod hodie pleriſque uſu venit: qui, cùm ſervorum quos habent probos, alios agriculturæ, alios rei nauticæ, alios adminiſtrationi rei familiaris, alios uſuræ ex-

τοὺς δὲ, ναυκλήρους, τοὺς δὲ, ἐμπόρους, τοὺς δὲ, οἰκονόμους, τοὺς δὲ, δανειστάς· ὅ, τι δ᾽ ἂν εὕρωσιν ἀνδράποδον οἰνόληπτον καὶ λίχνον, πρὸς πᾶσαν πραγματείαν ἄχρηστον, τούτῳ φέροντες ὑποβάλλουσι τοὺς υἱούς. Δεῖ δὲ τὸν σπουδαῖον παιδαγωγὸν τοιοῦτον εἶναι τὴν φύσιν, οἷός περ ἦν ὁ Φοίνιξ ὁ τοῦ Ἀχιλλέως παιδαγωγός. † Τὸ δὲ πάντων μέγιστον καὶ κυριώτατον τῶν εἰρημένων ἔρχομαι φράσων. Διδασκάλους γὰρ ζητητέον τοῖς τέκνοις, οἳ καὶ τοῖς βίοις εἰσὶν ἀδιάβλητοι, καὶ τοῖς τρόποις ἀνεπίληπτοι, καὶ ταῖς ἐμπειρίαις ἄριστοι. Πηγὴ γὰρ καὶ ῥίζα καλοκαγαθίας, τὸ νομίμου τυχεῖν παιδείας. Καὶ καθάπερ τὰς χάρακας οἱ γεωργοὶ τοῖς φυτοῖς παρατιθέασιν, οὕτως οἱ νόμιμοι τῶν διδασκάλων ἐπιμελεῖς τὰς ὑποθήκας καὶ παραινέσεις πα-

ercendæ adhibeant; ſi quod inveniunt mancipium ebrioſum ac gulæ deditum et ad omnia inutile negotia, id liberis præficiunt. Oportet autem bonum pædagogum eo eſſe ingenio, quo fuit Phœnix Achillis pædagogus. Nunc quod omnium eſt eorum, quæ hactenus dixi, maximum atque ſummum, dicere aggrediar. Quærendi ſunt liberis magiſtri, quorum et inculpata ſit vita, et mores juſtæ reprehenſioni non obnoxii, et peritia minimè vulgaris. Fons enim et radix virtutis atque honeſtatis vitæ eſt inſtitutio proba. Utque agricolæ ſtirpibus pedamenta apponunt, ſic probi magiſtri accuratis præceptis admonitionibúſque adoleſcentes ſuffulciunt, ut mores recti inde germinent. Nunc verò

ραπηγνύουσι τοῖς νέοις, ἵν᾽ ὀρθὰ τούτων βλαςάνοι τὰ ἤθη. Νῦν δέ τις καὶ καταπτύσειε τῶν πατέρων ἐνίων, οἵτινες πρὶν δοκιμάσαι τοὺς μέλλοντας διδάσκειν, δι᾽ ἄγνοιαν (ἔσθ᾽ ὅτε καὶ δι᾽ ἀπειρίαν) ἀνθρώποις ἀδοκίμοις καὶ παρασήμοις ἐγχειρίζουσι τοὺς παῖδας. Καὶ οὔπω τοῦτό ἐςι καταγέλαςον, εἰ καὶ δι᾽ ἀπειρίαν αὐτὸ πράττουσιν· ἐκεῖνο δὲ ἐσχάτως ἄτοπον. Τὸ ποῖον; Ἐνίοτε γὰρ εἰδότες, αἰσθομένοις μᾶλλον αὐτοῖς τοῦτο λεγόντων, τὴν ἐνίων τῶν παιδευτῶν ἀπειρίαν ἅμα καὶ μοχθηρίαν, ὅμως τούτοις ἐπιτρέπουσι τοὺς παῖδας, οἱ μὲν ταῖς τῶν ἀρεσκομένων ἡττώμενοι κολακείαις, εἰσὶ δὲ οἳ δεομένοις χαριζόμενοι φίλοις· παρόμοιον ποιοῦντες ὥσπερ ἂν εἴ τις τῷ σώματι κάμνων, τὸν σὺν ἐπιςήμῃ δυνηθέντα ἂν σῶσαι παραλιπὼν, φίλῳ χαρι-

etiam deſpuas in contumeliam quorundam parentum, qui, priùs quàm futuri magiſtri ullum fecerint periculum, ignoratione aliquando aut etiam imperitia decepti, non ſpectatis adeóque etiam malæ notæ hominibus filios ſuos committunt. Quanquam non hoc eſt uſque adeò ridiculum, ſi quidem imprudentia peccatur. Illud extremè abſurdum, quòd aliquando, monentibus qui id meliùs norunt, ſcientes quanta ſit magiſtrorum quorundam imperitia juxtà atque pravitas, iis tamen ſuos mandant liberos; vel adulationibus blandientium victi, vel rogantibus eam amicis gratiam dantes. Quod perinde eſt, ac ſi quis ægrotans, omiſſo qui arte mederi poſſet medico, in amici gratiam deligat, à quo ob

ζόμενος, τὸν δι᾽ ἀπειρίαν ἀπολέσοντα ἂν αὐτὸν προέλοιτο· ἢ ναύκληρον τὸν ἄριστον ἀφεὶς τὸν χείριστον δοκιμάσειε, φίλου δεηθέντος. Ζεῦ καὶ θεοὶ πάντες, πατὴρ τις καλούμενος πλείω λόγον τῆς τῶν δεομένων ποιεῖται χάριτος ἢ τῆς τῶν τέκνων παιδεύσεως; Εἶτ᾽ οὐκ εἰκότα πολλάκις ὁ Κράτης ἐκεῖνος ὁ παλαιὸς ἔλεγεν, ὅτι, εἴπερ ἄρα δυνατὸν ἦν, ἀναβάντα ἐπὶ τὸ μετεωρότατον τῆς πόλεως ἀνακραγεῖν μέρος, Ὦ ἄνθρωποι, ποῖ φέρεσθε, οἵτινες χρημάτων μὲν κτήσεως πέρι πᾶσαν ποιεῖσθε σπουδήν, τῶν δ᾽ υἱέων, οἷς ταῦτα καταλείψετε, μικρὰ φροντίζετε; Τούτοις δ᾽ ἂν ἔγωγε προσθείην, ὅτι οἱ τοιοῦτοι πατέρες παραπλήσιον ποιοῦσιν, οἷον εἴ τις τοῦ μὲν ὑποδήματος φροντίζοι, τοῦ δὲ ποδὸς ὀλιγώρως ἔχοι. Πολλοὶ δὲ εἰς τοσοῦτον

ejus inſcitiam necetur: aut repudiato navis optimo rectore, amico petente peſſimum deligat. Prò deûm atque hominum fidem! Patris nomen gerit aliquis, et majorem habet rationem gratiæ petentium quàm liberûm inſtitutionis? Nónne conſentaneum eſt, quod antiquus ille Crates dixit? ſe, ſi fieri poſſet, altiſſimo urbis loco conſcenſo, proclamaturum; Quô tenditis homines? qui rei faciundæ omne impenditis ſtudium; filiis, quibus opes veſtras relinquetis, curam perparuam? Quibus ego adderem, tales patres perinde agere, ac ſi quis de calceo ſit ſolicitus, pedem nihil curet. Multi etiam parentes eò progrediuntur et avaritiæ et in liberos ſuos odii, ut ne majorem opus ha-

τῶν πατέρων προβαίνουσι φιλαργυρίας ἅμα καὶ μισοτεκνίας, ὥσθ᾿, ἵνα μὴ πλείονα μισθὸν τελέσειαν, ἀνθρώπους τοὺς μηδενὸς τιμίους αἱροῦνται τοῖς τέκνοις παιδευτὰς, εὔωνον ἀμαθίαν διώκοντες. Ἣ καὶ Ἀρίστιππος οὐκ ἀκόμψως, ἀλλὰ καὶ πάνυ ἀστείως ἐπέσκωψε τῷ λόγῳ πατέρα νοῦ καὶ φρενῶν κενόν. Ἐρωτήσαντος γάρ τινος αὐτὸν, πόσον αἰτοίη μισθὸν ὑπὲρ τῆς τοῦ τέκνου παιδεύσεως, Χιλίας, ἔφη, δραχμάς. Τοῦ δὲ, Ἡράκλεις, εἰπόντος, ὡς ὑπέρπολυ τὸ αἴτημα· δύναμαι γὰρ ἀνδράποδον χιλίων πρίασθαι· Τοιγαροῦν (εἶπε) δύο ἕξεις ἀνδράποδα, καὶ τὸν υἱὸν, καὶ ὃν ἂν πρίῃ. Τὸ δ᾿ ὅλον, πῶς οὐκ ἄτοπον, τῇ μὲν δεξιᾷ συνεθίζειν τὰ παιδία δέχεσθαι τὰς τροφὰς, κἂν προτείνειε τὴν ἀριστερὰν, ἐπιτιμᾷν, μηδεμίαν δὲ

beant mercedem pendere, magiſtros filiis conducant homines nullius pretii, inſcitiam ſectantes vilem. Quam ob rem Ariſtippus patrem excordem neque ineleganti et perurbano ſermone pupugit. A quo interrogatus, quantum mercedis pro filii ſui inſtitutione poſceret, Mille denarios, reſpondit. Eóque exclamante, Hercules, ut valdè nimium exigis, cùm poſſim mille denariis ſervum emere; Proinde, dixit, duo habebis mancipia, filium ſcilicet tuum, et id quod emeris. Denique quî non ſit abſurdum, cum adſuefacias puerum ut alimentum dextra ſumat manu, increpéſque, ſi lævam porrigat, nullam interim te curam adhibere ut dextros probóſque is ſermones audiat? Jam quid eveniat mirificis iſtis parentibus, poſtquam liberos malè enutritos

ποιεῖσθαι πρόνοιαν τȣ̃ λόγων ἐπιδεξίων καὶ νομίμων ἀκȣ́ειν; Τί ȣ̓̃ν συμβαίνει τοῖς θαυμαςοῖς πατράσιν, ἐπειδὰν κακῶς μὲν θρέψωσι, κακῶς δὲ παιδεύσωσι τȣ̀ς υἱεῖς, ἐγὼ φράσω. Ὅταν γὰρ εἰς ἄνδρας ἐγγραφέντες τȣ̃ μὲν ὑγιαίνοντος καὶ τεταγμένȣ βίȣ καταφρονήσωσιν, ἐπὶ δὲ τὰς ἀτάκτȣς καὶ ἀνδραποδώδεις ἡδονὰς ἑαυτȣ̀ς κρημνίσωσι, τότε δὴ μεταμέλονται τὴν τῶν τέκνων προδεδωκότες παιδείαν, ὅτε ȣ̓δὲν ὄφελος, τοῖς ἐκείνων ἀδικήμασιν ἀδημονȣ̃ντες. Οἱ μὲν γὰρ αὐτῶν κόλακας καὶ παρασίτȣς ἀναλαμβάνȣσιν, ἀνθρώπȣς ἀσήμȣς καὶ καταράτȣς, καὶ τῆς νεότητος ἀνατροπέας καὶ λυμεῶνας· οἱ δέ τινες ἑταίρας καὶ χαμαιτύπας μισθȣ̃νται σοβαρὰς καὶ πολυτελεῖς· οἱ δὲ κατοψοφαγȣ̃σιν· οἱ δὲ εἰς κύβȣς καὶ κώμȣς ἐξοκέλλȣ-

malè inſtituerunt, audi. Poſtquam hi, ſumta jam virili toga, contempto ſano et compoſito vitæ ductu, in incompoſitas atque ſerviles voluptates ſeſe præcipitaverunt; tum demum eos pœnitet neglectæ liberorum inſtitutionis, mœrorem ex eorum ſceleribus percipientes, quem nulla ſubſequitur utilitas. Alii enim adulatores ſibi adjungunt ac paraſitos, hominum genus pravum et execrabile, perniciem peſtémque juventutis: alii ſcorta et meretrices redimunt protervas atque ſumptuoſas: alii abliguriunt ſua: alii in aleam et comeſſationes à recto vitæ curſu efferuntur: ſunt qui et majora audent flagitia, adulterantes, orgia Bacchi obeuntes, et vel unam voluptatem morte redimendam putantes. Qui, ſi verſati cum philoſopho aliquo fuiſ-

σιν· ἤδη δέ τινες καὶ τῶν νεανικωτέρων ἅπτονται κακῶν, μοιχεύοντες καὶ κιττοφοροῦντες καὶ μίαν ἡδονὴν θανάτου τιμώμενοι. Φιλοσόφῳ δὲ ὁμιλήσαντες οὗτοι οὐ τοῖς ἴσοις πράγμασιν ἑαυτοὺς ἂν καταπειθεῖς παρέσχοντο, καὶ τόγε παράγγελμα τοῦ Διογένους ἔμαθον ἂν, ὃς φορτικῶς μὲν τοῖς ῥήμασιν, ἀληθῶς δὲ τοῖς πράγμασι παραινεῖ, καί φησιν, Εἴσελθε εἰς πορνεῖόν που, ἵνα μάθῃς ὅτι τῶν ἀναξίων τὰ τίμια οὐδὲν διαφέρει. Συνελὼν τοίνυν ἐγώ φημι, (καὶ χρησμολογεῖν μᾶλλον ἢ παραινεῖν δόξαιμ᾽ ἂν εἰκότως) ὅτι ἓν πρῶτον καὶ μέσον καὶ τελευταῖον ἐν τούτοις κεφάλαιον ἀγωγὴ σπουδαία καὶ παιδεία νόμιμός ἐστι. Καὶ ταῦτα φορὰ καὶ συνεργὰ πρὸς ἀρετὴν καὶ πρὸς εὐδαιμονίαν φημί. Καὶ τὰ μὲν ἄλλα τῶν ἀγαθῶν ἀνθρώπινα καὶ μικρὰ

ſent, nunquam profectò talibus ſeſe mancipâſſent rebus, ſed Diogenis ſaltem præceptum didiciſſent; qui verbis quidem inſolentibus, verè tamen, quod ad res ipſas attinet, monuit, Ingredere lupanar aliquando, ut diſcas, nihilne res honeſtæ ab indignis differant. Ut autem una ſumma rem totam explicem, etſi haud injuria vaticinari potiùs quàm præcipere videri poſſum, ita pronuncio: unum eſſe primum, idémque et medium et ultimum in hac re caput, educationem rectam legitimámque inſtitutionem. Atque hæc ego conducere et adjumentum ad parandam virtutem adferre aio ádque felicitatem. Nam reliqua quidem bona humana ſunt, exigua, neque digna, in quæ operam impendas. Natalium ſplendor res eſt præclara ſanè, ſed bonum

καὶ ἐκ ἀξιοσπέδαςα καθέςηκεν. Εὐγένεια καλὸν μὲν, ἀλλὰ προγόνων ἀγαθόν. Πλῦτος δὲ τίμιον μὲν, ἀλλὰ τύχης κτῆμα, ἐπειδὴ τῶν μὲν ἐχόντων πολλάκις ἀφείλετο, τοῖς δ' ἐκ ἐλπίσασι φέρουσα προσήνεγκε· καὶ ὁ πολὺς πλῦτος σκοπὸς ἔκκειται τοῖς βουλομένοις βαλλάντια τοξεύειν, κακούργοις οἰκέταις καὶ συκοφάνταις· καὶ τὸ μέγιςον, ὅτι καὶ τοῖς πονηροτάτοις μέτεςι. Δόξα γε μὴν σεμνὸν, ἀλλ' ἀβέβαιον. Κάλλος δὲ περιμάχητον μὲν, ἀλλ' ὀλιγοχρόνιον. Ὑγίεια δὲ τίμιον, ἀλλ' εὐμετάςατον. Ἰσχὺς δὲ ζηλωτὸν μὲν, ἀλλὰ νόσῳ εὐάλωτον καὶ γήρᾳ. Τὸ δὲ ὅλον, εἴ τις ἐπὶ τῇ τοῦ σώματος ῥώμῃ φρονεῖ, μαθέτω γνώμης διαμαρτάνων. Πόςον γάρ ἐςιν ἰσχὺς ἀνθρωπίνη τῆς τῶν ἄλλων ζώων δυνάμεως; λέγω δὲ οἷον ἐλεφάντων καὶ ταύ-

à majoribus profectum. Divitiæ in pretio ſunt; verùm earum poſſeſſio à fortuna pendet; quæ eas ſæpenumerò ademit habentibus, et non ſperantibus obtulit: magnæ opes tanquam ſcopus propoſitæ ſunt iis, qui cupiunt loculos exhaurire, ſervis maleficis ac calumniatoribus: et, quod maximum eſt, etiam peſſimis adſunt divitiæ. Gloria res eſt ut venerabilis, ita inſtabilis. Pulchritudo optabilis, ſed parvo durans tempore. Sanitas pretioſa res eſt, eadémque facilè mutatur. Robur digna res eſt laude ac voto, ſed morbo ac ſenectute facilè aboletur. Quanquam, ut uno verbò dicam, qui ob vires corporis ſibi plaudit, ſcire debet ſe à vero aberrare. Quantum enim eſt hominis robur cum aliorum animalium robore comparatum? elephantorum puta, tau-

ρων καὶ λεόντων. Παιδεία δὲ τῶν ἐν ἡμῖν μόνον ἐστὶν ἀθάνατον καὶ θεῖον. Καὶ δύο τὰ πάντων ἐστὶ κυριώτατα ἐν ἀνθρωπίνῃ φύσει, νοῦς καὶ λόγος. Καὶ ὁ μὲν νοῦς ἀρχικός ἐστι τοῦ λόγου, ὁ δὲ λόγος ὑπηρετικὸς τοῦ νοῦ· τύχῃ μὲν ἀνάλωτος, συκοφαντίᾳ δ' ἀναφαίρετος, νόσῳ δ' ἀδιάφθορος, γήρᾳ δ' ἀλύμαντος. Μόνος γὰρ ὁ νοῦς παλαιούμενος ἀνηβᾷ· καὶ ὁ χρόνος τἄλλα πάντ' ἀφαιρῶν τῷ γήρᾳ προστίθησι τὴν ἐπιστήμην. Ὅ γε μὴν πόλεμος χειμάῤῥου δίκην πάντα σύρων καὶ πάντα παραφέρων μόνην οὐ δύναται παιδείαν παρελέσθαι. Καί μοι δοκεῖ Στίλπων ὁ Μεγαρεὺς φιλόσοφος ἀξιομνημόνευτον ποιῆσαι ἀπόκρισιν, ὅτε Δημήτριος ἐξανδραποδισάμενος τὴν πόλιν εἰς ἔδαφος κατέβαλε, καὶ τὸν Στίλπωνα ἤρετο, μή τι ἀπολωλεκὼς εἴη·

rorum, leonum. Doctrina omnium, quæ nobis adſunt, bonorum ſola immortalis eſt et divina. Sunt enim duo in hominis natura principatum facilè obtinentia, mens et ratio: quorum mens rationi præeſt, ratio mentis imperia exſequitur: hæc fortunæ non obnoxia, nulla calumnia auferri, nullo morbo corrumpi, ſenectute lædi non poſſunt. Sola enim mens ſeneſcens juveneſcit; et tempus cùm adimat alia, ſenectuti apponit ſcientiam. Et bellum cùm torrentis in morem omnia proruat, ſolam doctrinam auferre nequit. Ac mihi quidem videtur dignum memoratu Stilponis Megarenſis philoſophi dictum: qui à Demetrio, quo is tempore Megaram, civibus in ſervitutem abductis, ſolo æquavit, interrogatus ecquid ſuarum rerum amiſiſſet, nihil

καὶ ὅς, Οὐ δῆτα, εἶπε· ϖόλεμος γὰρ οὐ λαφυραγωγεῖ ἀρετήν. Σύμφωνος δὲ καὶ συνῳδὸς καὶ ἡ Σωκράτους ἀπόκρισις ταύτῃ φαίνεται. Καὶ γὰρ οὗτος, ἐρωτήσαντος αὐτὸν (μοι δοκεῖ) Γοργίου, ἣν ἔχει ϖερὶ τοῦ μεγάλου βασιλέως ὑπόληψιν, καὶ εἰ νομίζοι τοῦτον εὐδαίμονα εἶναι, Οὐκ οἶδα, ἔφησε, ϖῶς ἀρετῆς καὶ ϖαιδείας ἔχει· ὡς τῆς εὐδαιμονίας ἐν τούτοις, οὐκ ἐν τοῖς τυχηροῖς ἀγαθοῖς κειμένης. Ὥσπερ δὲ ϖαραινῶ τῆς ϖαιδείας τῶν τέκνων μηδὲν ϖοιεῖσθαι ϖρουργιαίτερον, οὕτως αὖ ϖάλιν φημὶ δεῖν τῆς ἀδιαφθόρου καὶ ὑγιαινούσης ἔχεσθαι· τῶν δὲ ϖανηγυρικῶν λήρων ὡς ϖοῤῥωτάτω τοὺς υἱεῖς ἀπάγειν. Τὸ γὰρ τοῖς ϖολλοῖς ἀρέσκειν, τοῖς σοφοῖς ἐστιν ἀπαρέσκειν. Μαρτυρεῖ δέ μου τῷ λόγῳ καὶ Εὐριπίδης λέγων,

ſe amiſiſſe reſpondit: neque enim bellum virtutem inter ſpolia capere. Cui concinit atque conſonat Socratis illud, qui Gorgiæ (niſi fallor) quærenti, quid de Perſarum rege ſentiret, et an eum felicem eſſe putaret, ignorare ſe reſpondit, quòd neſciret, virtute et doctrina præditus eſſet, nécne: ſcilicet in his felicitatem, non in fortunæ obnoxiis bonis ponebat Socrates. Porrò quemadmodum hortor, ut inſtitutione liberorum nihil habeamus antiquius; ita rurſum moneo ſectandam eſſe eam, quæ corruptelarum vacua et ſana ſit, rationem; et à nugis iſtis ad populares cœtus comparatis quàm longiſſimè abducendum filios. Vulgo enim placere, ſapientibus eſt diſplicere. Teſtimonium mihi perhibet Euripides his verbis,

Ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,
Εἰς ἥλικας δὲ κὠλίγους σοφώτερος.

οἱ δ' ἐν σοφοῖς Φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν. Ὁρῶ δ' ἔγωγε τοὺς τοῖς συρφετώδεσιν ὄχλοις ἀρεστῶς καὶ κεχαρισμένως ἐπιτηδεύοντας λέγειν καὶ τὸν βίον ὡς τὰ πολλὰ ἀσώτους καὶ φιληδόνους ἀποβαίνοντας. Καὶ νὴ Δί' εἰκότως. Εἰ γὰρ ἄλλοις ἡδονὰς παρασκευάζοντες ἀμελοῦσι τοῦ καλοῦ, σχολῇ γ' ἂν τῆς ἰδίας ἡδυπαθείας καὶ τρυφῆς ὑπεράνω τὸ ὀρθὸν καὶ ὑγιὲς ποιήσαιντο, ἢ τὸ σῶφρον ἀντὶ τοῦ τερπνοῦ διώξαιεν. Πρὸς δὲ τούτοις, τί ἂν τοὺς παῖδας χρηστὸν ἕτερον διδάξαιμεν, καὶ τίσιν ἀγαθοῖς ἐπιφύεσθαι παραινέσαιμεν; Καλὸν γάρ τοι μηδὲν εἰκῇ μήτε λέγειν μήτε

Ad turbam ego verba facere ſum imperitior,
Inter ſed æquales paucóſque doctior.
Habet hoc locum. Nam qui inter doctos nil valent,
Gratior apud vulgum eſt eorum oratio.

Equidem animadverti, qui in eo ſtudium ſuum ponunt, ut dicendo placere promiſcuis turbis hominum eorúmque reportare poſſint gratiam, eorum vitam ferè intemperantem voluptatibúſque deditam exiſtere. Idque optimo mehercle jure. Qui enim ita ſe comparant, ut hominibus nullam honeſtatis rationem ducentibus voluptates concilient, multum abeſt ii ut propriæ oblectationi atque luxuriæ prælaturi ſint ea, quæ recta ſunt atque ſana, aut pro dulcibus moderata ſectaturi. Ad hæc, quid pueros utile doce-

πράτ]ειν, καὶ, κατὰ τὴν παροιμίαν, Χαλεπὰ τὰ καλά· οἱ δ' αὐτοσχέδιοι τῶν λόγων πολλῆς εὐχερείας καὶ ῥαδιȣργίας εἰσὶ πλήρεις, ȣ̓́θ' ὅθεν ἀρκτέον, ȣ̓́θ' ὅποι παυςέον ἐςὶν, εἰδότων. Χωρὶς δὲ τῶν ἄλλων πλημμελημάτων, οἳ ἂν ἐκ τȣ͂ παραχρῆμα λέγωσιν, εἰς ἀμετρίαν δεινὴν ἐμπίπ]ȣσι καὶ πολυλογίαν· σκέψις δ' ȣ̓κ ἐᾷ τῆς ἱκνȣμένης συμμετρίας τὸν λόγον ἐμπίπ]ειν. Ὁ Περικλῆς (ὡς ἡμῖν ἀκȣ́ειν παραδέδοται) καλȣ́μενος ὑπὸ τȣ͂ δήμȣ πολλάκις ȣ̓χ ὑπήκȣσε, λέγων ἀσύντακ]ος εἶναι. Ὡσαύτως δὲ καὶ Δημοσθένης, ζηλωτὴς τῆς τȣ́τȣ πολιτείας γενόμενος, καλȣ́ντων αὐτὸν τῶν Ἀθηναίων σύμβȣλον, ἀντέβαινεν, Οὐ συντέταγμαι, λέγων. Καὶ ταῦτα μὲν ἴσως ἀδέσποτός ἐςι καὶ πεπλασμένη παράδοσις· ἐν δὲ τῷ κα]ὰ Μειδίȣ τὴν τῆς σκέ-

bimus aliud, aut quibus eos bonis inhærere jubebimus? Pulcrum eſt profectò nihil fruſtra neque dici neque agi; et in proverbio eſt, difficilia eſſe ea, quæ ſint pulcra: verùm orationes ex tempore habitæ plenæ ſunt multæ levitatis atque vanitatis, neque initium habentes aptum neque finem. Ac præter alia delicta, qui ſubitò dicunt, in periculoſam incidunt verborum redundantiam atque loquacitatem: cùm meditatio non ſinat orationem modi proportionem finéſque tranſilire. Narrant Periclem ſæpenumerò vocatum à populo non obtemperâſſe, quòd ſe negaret eſſe præmeditatum. Eodémque modo Demoſthenes, æmulus ejus in republica gerenda rationis, cùm ab Athenienſibus ad conſilium dandum vocaretur, recuſavit, ſe non eſſe commentatum ſe-

ψεως ὠφέλειαν ἐναργῶς παρίστησι. Φησὶ γοῦν· Ἐγὼ δ' ἐσκέφθαι μὲν, ὦ Ἀθηναῖοι, φημὶ, κοὐκ ἂν ἀρνηθείην καταμεμελετηκέναι γε, ὡς ἐνῆν μάλιστα ἐμοί. Καὶ γὰρ ἂν ἄθλιος ἦν, εἰ τοιαῦτα παθὼν καὶ πάσχων ἠμέλουν ὧν περὶ τούτων ἐρεῖν ἔμελλον. Τὸ δὲ δὴ παντάπασιν ἀποδοκιμάζειν τῶν λόγων τὴν ἑτοιμότητα, ἢ πάλιν αὖ ταύτην οὐκ ἐπ' ἀξίοις ἀσκεῖν, οὐ φαίην ἂν ἔγωγε· ἀλλ' ὡς ἐν φαρμάκου μοίρᾳ τοῦτο ποιητέον ἐστί. Μέχρι δὲ τῆς τῶν ἀνδρῶν ἡλικίας οὐδὲν ἐκ τοῦ παρατυχόντος ἀξιῶ λέγειν· ἀλλ' ὅταν τις ῥιζώσῃ τὴν δύναμιν, τότε, τῶν καιρῶν καλούντων, ἐλευθεριάζειν τοῖς λόγοις προσῆκον. Ὥσπερ γὰρ οἱ πολὺν χρόνον δεθέντες, κἂν λυθεῖεν ὕστερον, ὑπὸ τῆς πολυχρονίου τῶν δεσμῶν συνηθείας οὐ δυνάμενοι βαδίζειν ὑποσκελίζονται, τὸν

cum rem inquiens. Verùm hæc fortaſſis nullo auctore tradita ſint et confiсta. In oratione quidem Midiana evidenter commendat meditationis utilitatem: ſunt enim hæc ejus verba: Ego verò, viri Athenienſes, meditatum me eſſe profiteor, neque inficiabor me, quantum omnino in me fuit, ſtudioſè commentatum eſſe orationem. Profectò enim miſer eſſem, ſi talia perpeſſus atque etiamnum ſuſtinens, ea neglexiſſem, quæ in mea mihi cauſa erant dicenda. Interim ego promptitudinem diſſerendi neque improbandam prorſus, neque rebus non dignis adhibendam aio; ſed inſtar medicamenti uſurpandam cenſeo: tamen ante virilem ætatem non permitto ad ſubitò oblatum argumentum orare. Ubi facultas diſſerendi radices egerit, tunc,

αὐτὸν τρόπον οἱ πολλῷ χρόνῳ τὸν λόγον σφίγξαντες, κἂν εἴ ποτε ἐκ τοῦ παραχρῆμα δεήσειεν εἰπεῖν, οὐδὲν ἧττον τὸν αὐτὸν τῆς ἑρμηνείας χαρακτῆρα φυλάσσουσι. Τὸ δὲ ἔτι παῖδας ὄντας ἐᾷν ἐπὶ καιροῦ λέγειν, ματαιολογίας τῆς ἐσχάτης αἴτιον καθίσταται. Ζωγράφος (φασὶν) ἄθλιος Ἀπελλῇ δείξας εἰκόνα, Ταύτην, ἔφη, νῦν γέγραφα· ὁ δὲ, Καὶ ἢν μὴ λέγῃς, εἶπεν, οἶδα ὅτι ταχὺ γέγραπται· θαυμάζω δὲ πῶς οὐχὶ τοιαύτας πλείους γέγραφας. Ὥσπερ τοίνυν (ἐπανάγω γὰρ πρὸς τὴν ἐξ ἀρχῆς τοῦ λόγου ὑπόθεσιν) τὴν θεατρικὴν καὶ παρατράγῳδον, οὕτως αὖ πάλιν καὶ τὴν σμικρολογίαν τῆς λέξεως καὶ ταπείνωσιν παραινῶ διευλαβεῖσθαι καὶ φεύγειν. Ἡ μὲν γὰρ ὑπέρογκος ἀπολίτευτός ἐστιν, ἡ δὲ ἰσχνὴ λίαν ἀνέκπληκτος. Καθάπερ δὲ τὸ σῶ-

invitante occaſione, liberè uti oratione licebit. Nam quemadmodum qui diu fuerunt vincti, poſtmodò ſoluti, ob diuturnam vinculorum conſuetudinem ambulare neſcientes titubant; ita qui orationem multo à tempore conſtrictam tenuerunt, ii, etiamſi aliquando oporteat ſubitò dicere, nihilominus eandem tamen interpretationis formam retinent. Adhuc pueritiam agentibus verò permittere ut ex tempore dicant, cauſam præbet extremæ vaniloquentiæ. Ferunt quendam ineptum pictorem Apelli imaginem oſtendiſſe, quam ſubitò à ſe pictam diceret; tuliſſéque id ab Apelle reſponſi: Video, vel te tacente, eam eſſe feſtinanter pictam: ſed id miror, quòd non plures tales eo ſpatio temporis pinxeris. Sicut igitur (redeo enim ad inſtitu-

μα οὐ μόνον ὑγιεινὸν, ἀλλὰ καὶ εὐεκτικὸν εἶναι χρὴ, καὶ τὸν λόγον ὡσαύτως οὐκ ἄνοσον μόνον, ἀλλὰ καὶ εὔρωστον εἶναι δεῖ· τὸ μὲν γὰρ ἀσφαλὲς ἐπαινεῖται μόνον, τὸ δὲ ἐπικίνδυνον καὶ θαυμάζεται. Τήνδε τυγχάνω γνώμην ἔχων καὶ περὶ τῆς ἐν τῇ ψυχῇ διαθέσεως· οὔτε γὰρ θρασὺν, οὔτ᾽ ἄτολμον καὶ καταπλῆγα προσῆκεν εἶναι· τὸ μὲν γὰρ εἰς ἀναισχυντίαν, τὸ δὲ εἰς ἀνδραποδωδίαν περιΐσταται. Ἔντεχνον δὲ τὸ τὴν μέσην ἐν ἅπασι τέμνειν ἐμμελέστατα. Βούλομαι δ᾽, ἕως ἔτι μέμνημαι τῆς παιδείας, ὡς ἔχω δόξης περὶ αὐτῆς εἰπεῖν· ὅτι τὸν μονόκωλον λόγον πρῶτον μὲν ἀμουσίας οὐ μικρὸν ποιοῦμαι τεκμήριον, ἔπειτα δὲ καὶ πρὸς τὴν ἄσκησιν ἀψίκορον καὶ πάντη ἀνεπίμονον εἶναι νομίζω. Μονῳδία γὰρ ἐν ἅπασίν ἐστι πλήσ-

tum) orationis formam theatralem nimíſque tragicam juſſi, ita rurſum jubeo nimiam dictionis humilitatem atque exilitatem attentè vitare atque fugere. Nam et nimio turgens faſtu ad res civiles inepta eſt; et nimis gracilis nihil habet ad percellendum roboris. Ac ſicuti corpus non ſanum modò, ſed et firmo habitu eſſe; ſic oratio non morbo tantùm carere, ſed et vires habere debet: tuta enim laudantur duntaxat; quæ etiam cum periculo ſunt conjuncta, porrò et in admiratione ſunt. Eadémque eſt mea de animi affectione ſententia; quem neque ferocem, neque inaudacem dejectúmque eſſe convenit: quorum illud impudentiæ, hoc ſervili cuidam ſubmiſſioni mentis anſam præbet. Artificioſum verò eſt atque accuratum in omnibus me-

μιόν τε καὶ πρόσαντες· ἡ δὲ ποικιλία τερπνόν, καθάπερ κἀν τοῖς ἄλλοις ἅπασιν, οἷον ἀκούσμασιν ἢ θεάμασιν. Δεῖ τοίνυν τὸν παῖδα τὸν ἐλεύθερον μηδενὸς μηδὲ τῶν ἄλλων τῶν καλουμένων ἐγκυκλίων παιδευμάτων μήτε ἀνήκοον μήτε ἀθέατον ἐᾶν εἶναι, ἀλλὰ ταῦτα μὲν ἐκ περιδρομῆς μαθεῖν, ὡσπερεὶ γεύματος ἕνεκεν· (ἐν ἅπασι γὰρ τὸ τέλειον ἀδύνατον) τὴν δὲ φιλοσοφίαν πρεσβεύειν. Ἔχω δὲ δι' εἰκόνος παραστῆσαι τὴν ἐμαυτοῦ γνώμην. Ὥσπερ γὰρ περιπλεῦσαι μὲν πολλὰς πόλεις καλὸν, ἐνοικῆσαι δὲ τῇ κρατίστῃ χρήσιμον. Ἀστείως δὲ καὶ Βίων ἔλεγεν ὁ φιλόσοφος, ὅτι, ὥσπερ οἱ μνηστῆρες τῇ Πηνελόπῃ πλησιάζειν μὴ δυνάμενοι ταῖς ταύτης ἐμίγνυντο θεραπαίναις, οὕτω καὶ οἱ φιλοσοφίας μὴ δυνάμενοι κατατυχεῖν ἐν τοῖς ἄλλοις παι-

dium tenere. Ac dum adhuc inſtitutionis hujus memini, volo meam de oratione ſententiam exponere. Orationem ego prorſus uniformem primùm pro ſigno literarum bonarum imperitiæ non parvo reputo: deinde eam et in exercitatione ſtatuo faſtidium gignere et planè non poſſe diu placere. Ubique enim unius tenoris cantilena ſatietatem adfert et offendit: varietas delectat et hîc et ubique, ut in auditionibus et ſpectaculis. Oportet ergo puerum ingenuum ne eas quidem diſciplinas, quæ ob vulgarem uſum encyclia dicuntur, inauditas incognitáſque præterire; verùm eas in tranſcurſu, veluti guſtus percipiendi gratia, diſcere: (nam in omnibus perfectionem conſequi nemo poteſt) philoſophiam verò ſeriò colere. Poſſúmque meam ſen-

δεύμασι τοῖς ȣ̓δενὸς ἀξίοις ἑαυτȣ̀ς κατασκελετεύȣσι. Διὸ δεῖ τῆς ἄλλης παιδείας ὥσπερ κεφάλαιον ποιεῖν τὴν φιλοσοφίαν. Περὶ μὲν γὰρ τὴν τȣ͂ σώματος ἐπιμέλειαν διτ]ὰς εὗρον ἐπιςήμας οἱ ἄνθρωποι, τὴν ἰατρικὴν καὶ γυμναςικήν· ὧν ἡ μὲν τὴν ὑγείαν, ἡ δὲ τὴν εὐεξίαν ἐντίθησι. Τῶν δὲ τῆς ψυχῆς ἀῤῥωςημάτων καὶ παθῶν ἡ φιλοσοφία μόνη φάρμακόν ἐςι. Διὰ γὰρ ταύτην ἐςὶ καὶ μετὰ ταύτης γνῶναι τί τὸ καλὸν, τί τὸ αἰσχρόν· τί τὸ δίκαιον, τί τὸ ἄδικον· τί τὸ συλλήβδην αἱρετὸν, ἢ φευκτόν· πῶς θεοῖς, πῶς γονεῦσι, πῶς πρεσβυτέροις, πῶς νόμοις, πῶς ἀλλοτρίοις, πῶς ἄρχȣσι, πῶς φίλοις, πῶς γυναιξὶ, πῶς τέκνοις, πῶς οἰκέταις χρηςέον ἐςί· ὅτι δεῖ θεȣ̀ς μὲν σέβεσθαι,

tentiam hac ſimilitudine exponere: Quòd pulcrum quidem eſt circa multas urbes navigare, utile autem præſtantiſſimam inhabitare. Urbanum eſt etiam Bionis philoſophi dictum, qui aiebat, ſicut Penelopes proci, cùm non poſſent cum Penelopa concumbere, rem cum ejus ancillis habuiſſent; ita qui philoſophiam nequeunt apprehendere, eos in aliis nullius pretii diſciplinis ſeſe conterere. Itaque reliquorum ſtudiorum quaſi caput et ſumma conſtituenda eſt philoſophia. Etenim ad corporis curationem duæ inventæ ſunt ab hominibus ſcientiæ, medicina et gymnaſtice: quarum altera ſanitatem, altera firmam ſani corporis conſtitutionem conciliat. Animi autem ægritudinibus atque motibus ſola medetur philoſophia. Hac duce et comite cognoſcere datur, quid honeſtum ſit, quid turpe; quid juſtum, quid injuſtum; quid ad ſummam expetendum, quid

... of our moral duties constitute ... most important part of Philoso...

γονέας δὲ τιμᾷν, πρεσβυτέρους αἰδεῖσθαι, νόμοις πειθαρχεῖν, ἄρχουσιν ὑπείκειν, φίλους ἀγαπᾷν, πρὸς γυναῖκας σωφρονεῖν, τέκνων στερκτικοὺς εἶναι, δούλους μὴ περιυβρίζειν· τὸ δὲ μέγιστον, μήτε ἐν ταῖς εὐπραγίαις περιχαρεῖς, μήτε ἐν ταῖς συμφοραῖς περιλύπους ὑπάρχειν, μήτε ἐν ταῖς ἡδοναῖς ἐκλύτους εἶναι, μήτε ἐν ταῖς ὀργαῖς ἐκπαθεῖς καὶ θηριώδεις· ἅπερ ἐγὼ πάντων τῶν ἐκ φιλοσοφίας περιγινομένων ἀγαθῶν πρεσβύτατα κρίνω· τὸ μὲν γὰρ εὐγενῶς εὐτυχεῖν, ἀνδρός· τὸ δ᾽ ἀνεπιφθόνως, εὐηνίου ἀνθρώπου· τὸ δὲ τοῖς λογισμοῖς περιεῖναι τῶν ἡδονῶν, σοφῶν· τὸ δὲ ὀργῆς κατακρατεῖν, ἀνδρὸς οὐ τοῦ τυχόντος ἐστί. Τελείους δὲ ἀνθρώπους ἡγοῦμαι τοὺς δυναμένους τὴν πολιτικὴν δύναμιν μῖξαι καὶ κερά-

ſugiendum: quomodo nos erga deos, erga parentes, ſeniores, leges, alienos, magiſtratus, amicos, uxores, liberos, ſervos, gerere debeamus: ſcilicet, ut veneremur deos, parentes honore afficiamus, ſeniores revereamur, legibus obtemperemus, amicos diligamus, uxores caſtè amemus, liberos animi interno quodam amore complectamur, ſervos injurioſè non tractemus; et, quod ſummum eſt, neque rebus ſecundis efferamur gaudio, neque adverſis nimio luctu dejiciamur, ac neque voluptatibus diffluamus, neque ira ad ſævitiam nos abripi ſinamus; quæ ego omnium nobis à philoſophia obtingentium bonorum antiquiſſima judico: fortuna enim proſpera ingenuè uti, viri eſt officium: citra invidiam, hominis moderati: ratione vincere voluptates, ſapientis: iram compeſcere, non cujuſvis viri. Perfectos autem viros ego eos cenſeo, qui norunt

σαι τῇ φιλοσοφίᾳ· καὶ δυοῖν ὄντοιν μεγίςοιν ἀγαθοῖν ἐπηβόλους ὑπάρχειν ὑπολαμβάνω, τοῦ τε κοινωφελοῦς βίου, πολιτευομένους, τοῦ τε ἀκύμονος καὶ γαληνοῦ, διατρίβοντας περὶ φιλοσοφίαν. Τριῶν γὰρ ὄντων βίων, ὧν ὁ μέν ἐςι πρακτικὸς, ὁ δὲ θεωρητικὸς, ὁ δὲ ἀπολαυςικός· ὁ μὲν ἔκλυτος καὶ δοῦλος τῶν ἡδονῶν ζωώδης καὶ μικροπρεπής ἐςιν· ὁ δὲ θεωρητικὸς τοῦ πρακτικοῦ διαμαρτάνων, ἀνωφελής· ὁ δὲ πρακτικὸς ἀμοιρήσας φιλοσοφίας, ἄμουσος καὶ πλημμελής. Πειρατέον οὖν εἰς δύναμιν καὶ τὰ κοινὰ πράττειν, καὶ τῆς φιλοσοφίας ἀντιλαμβάνεσθαι κατὰ τὸ παρεῖκον τῶν καιρῶν. Οὕτως ἐπολιτεύσατο Περικλῆς, οὕτως Ἀρχύτας ὁ Ταραντῖνος, οὕτω Δίων ὁ Συρακούσιος, οὕτως Ἐπαμινώνδας ὁ Θη-

facultatem civilem permiſcere et contemperare cum philoſophia: duóque illos ſumma bona exiſtimo adipiſci, ut et in republica verſando communis vitæ uſum augeant, et philoſophiam tractando vita fruantur tranquilla ac ſedata. Cùm enim tria ſint vivendi genera, unum in agendo, alterum in contemplando, tertium in perfruendis voluptatibus occupatum; qui tertium hoc ſequitur diſſolutus et voluptatum ſervus, belluarum ſimilis abjectúſque eſt: contemplator, ſi actionibus abſtineat, inutilis: rebus gerendis deditus, philoſophiæ ignarus, rudis eſt et facilè errat. Pro viribus igitur enitendum eſt, ut et publica tractemus, et, quantum ratio temporis ſinit, philoſophiæ nos demus. Sic in republica verſati ſunt Pericles, Archytas Tarentinus, Dio Syracuſanus, et Epaminondas Thebanus: de quibus poſte-

ϐαῖος· ὧν ἑκάτερος Πλάτωνος ἐγένετο συνȣσιαςής. Καὶ περὶ μὲν παιδείας ȣκ οἶδ' ὅτι δεῖ πλείονα λέγοντα διατρίϐειν. Πρὸς δὲ τοῖς εἰρημένοις χρήσιμον, μᾶλλον δὲ ἀναγκαῖόν ἐςι, μηδὲ τῆς τῶν παλαιῶν συγγραμμάτων κτήσεως ὀλιγώρως ἔχειν, ἀλλὰ καὶ τȣ́των ποιεῖσθαι συλλογὴν κατὰ τὸ γεωργῶδες. Τὸν γὰρ αὐτὸν τρόπον ὄργανον τῆς παιδείας ἡ χρῆσις τῶν βιϐλίων ἐςὶ, καὶ ἀπὸ πηγῆς τὴν ἐπιςήμην τηρεῖν συμϐέϐηκεν. Οὐ τοίνυν ἄξιον ȣ̓δὲ τὴν τῶν σωμάτων ἀγωνίαν παρορᾶν, ἀλλὰ πέμποντας ἐς παιδοτρίϐȣ τȣ̀ς παῖδας ἱκανῶς ταῦτα διαπονεῖν, ἅμα μὲν τῆς τῶν σωμάτων εὐρυθμίας ἕνεκεν, ἅμα δὲ καὶ πρὸς ῥώμην. Καλȣ͂ γὰρ γήρως θεμέλιον ἐν παισὶν ἡ τῶν σωμάτων

riores duo Platonis fuerunt familiares. Neque jam puto verboſiùs immorandum diſputationi de recta eruditione. Præter autem ea, quæ diximus, utile eſt etiam, aut neceſſarium potiùs, vetuſtorum commentariorum coëmtionem non negligere, ſed et iſta colligere ſecundum agriculturæ rationem. Eodem modo inſtrumentum doctrinæ eſt uſus librorum, et à fontibus conſervare ſcientiam uſu venit. Verùm ne corporum quidem exercitatio eſt prætermittenda, ſed mittendi in ludum ejus rei pueri, ut in eo genere, quantum eſt ſatis, elaborent, cùm propter corporis concinnam conformationem, tum roboris gratia. Nam bonæ ſenectuti fundamentum in pueritia jacitur, firma nimirum corporis ad ſanitatem conſtitutio Quemadmodum igitur tranquillo cœlo adornanda ſunt, quæ adverſus tempeſtates faciunt; ita

εὐεξία. Καθάπερ οὖν ἐν εὐδίᾳ τὰ πρὸς τὸν χειμῶνα προσῆκε παρασκευάζειν, οὕτως ἐν νεότητι τὴν εὐταξίαν καὶ τὴν σωφροσύνην ἐφόδιον εἰς τὸ γῆρας ἀποτίθεσθαι. Οὕτω δὲ ταμιεύεσθαι τὸν τοῦ σώματος πόνον, ὡς μὴ καταξήρους γινομένους πρὸς τὴν τῆς παιδείας ἐπιμέλειαν ἀπαγορεύειν· κατὰ γὰρ Πλάτωνα, ὕπνοι καὶ κόποι μαθήμασι πολέμιοι. Καὶ τί ταῦτα; Ἀλλ᾽ ὃ πάντων ἐστὶ κυριώτατον τῶν εἰρημένων, σπεύδω λέγειν. Πρὸς γὰρ τοὺς στρατιωτικοὺς ἀγῶνας τοὺς παῖδας ἀσκητέον, ἐν ἀκοντισμοῖς αὐτοὺς καταθλοῦντας καὶ τοξείαις καὶ θήραις. Τὰ γὰρ τῶν ἡττωμένων ἐν ταῖς μάχαις ἀγαθὰ τοῖς νικῶσιν ἆθλα πρόκειται. Πόλεμος δὲ ἐσκιατραφημένην σωμάτων ἕξιν οὐ δέχεται· ἰσχνὸς δὲ στρατιώτης, πολεμικῶν ἀγώνων ἐθάς,

in adoleſcentia moderationem et temperantiam ad viaticum ſenectuti parandum adhiberi par eſt. Sic autem labori moderandum eſt, ne eo exſiccati ad literarum ſtudia animum deſpondeant: nam, ut ait Plato, ſomni et defatigationes diſciplinarum ſunt hoſtes. Sed quorſum hæc? quin id propero dicere potiùs, quod præcipuam dictorum jam vim continet. Exercendi ſunt adoleſcentes ad militaria opera, jaculorum et ſagittarum miſſionibus ac venationibus. Eorum enim, qui in præliis ſuccumbunt, bona præmia victoribus ſunt propoſita. Bello verò corporis habitus in umbra educati non convenit: gracilis autem miles, bellicis adſuetus certaminibus, athletarum et hoſtium phalanges diſiicit. Enimverò objiciat aliquis, me, qui de ingenu-

ἀθλητῶν καὶ πολεμίων φάλαγγας διωθεῖ. Τί οὖν; ἄν τις εἴποι, σὺ δὲ δὴ τῆς περὶ τῶν ἐλευθέρων παίδων ἀγωγῆς ὑποσχόμενος παραδείγματα δώσειν, ἔπειτα φαίνῃ τῆς μὲν τῶν πενήτων καὶ δημοτικῶν παραμελῶν ἀγωγῆς, μόνοις δὲ τοῖς πλουσίοις ὁμονοεῖς τὰς ὑποθήκας διδόναι. Πρὸς οὓς οὐ χαλεπὸν ἀπαντῆσαι. Ἐγὼ γὰρ μάλιστα ἂν βουλοίμην πᾶσι κοινῇ χρήσιμον εἶναι τὴν ἀγωγήν· εἰ δέ τινες ἐνδεῶς τοῖς ἰδίοις πράττοντες ἀδυνατήσουσι τοῖς ἐμοῖς χρήσασθαι παραγγέλμασι, τὴν τύχην αἰτιάσθωσαν, οὐ τὸν ταῦτα συμβουλεύσαντα. Πειρατέον μὲν οὖν εἰς δύναμιν τὴν κρατίστην ἀγωγὴν ποιεῖσθαι τῶν παίδων καὶ ταῖς πένησιν· εἰ δὲ μή, τῇ γε δυνατῇ χρηστέον. Καὶ ταῦτα μὲν δὴ τῷ λόγῳ παρεφορτισάμην, ἵν' ἑξῆς καὶ τἄλλα τὰ φέ-

orum puerorum educatione præcepta daturum promiſerim, pauperum et plebeiorum præterita inſtitutione, ſolis profiteri divitibus me rationem præſcribere. Cui reſpondere non eſt difficile. Nihil enim ego mallem, quàm meam doctrinam omnibus in univerſum eſſe utilem: quod ſi tamen quidam ob ſuam inopiam uti meis præceptis non poterunt, fortunam ii culpent, non me talia præcipientem. Veruntamen pro virili etiam pauperibus annitendum eſt, ut quàm optimè ſuos educent liberos: ſin id non datur, ea utantur, quæ datur, ratione. Atque hæc ego orationis curſui inſerui, ut deinceps reliqua etiam ad rectam adoleſcentum inſtitutionem conducentia attexere poſſim. Sic itaque dico, ad liberalia ſtudia adducendos eſſe pueros.

ροντα πρὸς τὴν ὀρθὴν τῶν νέων ἀγωγὴν συνάψω. Κἀκεῖνό φημι, δεῖν τὰς παῖδας ἐπὶ τὰ καλὰ τῶν ἐπιτηδευμάτων ἄγειν παραινέσεσι καὶ λόγοις, μὴ μὰ Δία πληγαῖς μηδ' αἰκισμοῖς. Δοκεῖ γάρ πυ ταῦτα τοῖς δύλοις μᾶλλον ἢ τοῖς ἐλευθέροις πρέπειν· ἀπονάρκωσι γὰρ καὶ φρίτlυσι πρὸς τὰς πόνυς, τὰ μὲν διὰ τὰς ἀλγηδόνας τῶν πληγῶν, τὰ δὲ καὶ διὰ τὰς ὕβρεις. Ἔπαινοι δὲ καὶ ψόγοι πάσης εἰσὶν αἰκίας ὠφελιμώτεροι τοῖς ἐλευθέροις· οἱ μὲν ἐπὶ τὰ καλὰ παρορμῶντες, οἱ δὲ ἀπὸ τῶν αἰσχρῶν ἀνείργοντες. Δεῖ δὲ ἐναλλὰξ καὶ ποικίλως χρῆσθαι ταῖς ἐπιπλήξεσι καὶ τοῖς ἐπαίνοις· κἀπειδάν ποτε εὐφρανῶνται, ταῖς ἐπιπλήξεσιν ἐν αἰσχύνῃ ποιεῖσθαι, καὶ πάλιν ἀνακαλεῖσθαι τοῖς ἐπαίνοις, καὶ μιμεῖσθαι τὰς τίτθας, αἵ-

verbis adhortationibúſque, non mehercle verberibus aut contumelioſa tractatione. Hæc enim ſervis magis quàm liberis convenire videntur: torpéntque et abhorrent ſic tractati à laboribus, partim ob dolores plagarum, partim ob contumelias. Laudationes autem et vituperationes quavis contumelioſa tractatione plus valent apud ingenuos: illæ ad pulchra incitantes, hæ à turpibus arcentes. Alternis porrò vicibus increpationes et collaudationes ſunt adhibendæ; ut et, cùm exultant animi, reprehenſionibus ad pudorem redigantur; et, cùm dejecti ſunt, rurſus laudibus erigantur: imitandæque in hoc genere nutrices, quæ infantes cum ad fletum provocarunt, rurſum ut conſolentur, mammam præbent. Eſt verò ex uſu eos non inflare et ad ſuperbiam

τινες, ἐπειδὰν τὰ παιδία κλαυθμυρίσωσιν, εἰς παρηγορίαν πάλιν τὸν μαστὸν ὑπέχουσι.. Δεῖ δὲ αὐτοὺς μηδὲ τοῖς ἐγκωμίοις ἐπαίρειν καὶ φυσᾶν· χαυνοῦνται γὰρ ταῖς ὑπερβολαῖς τῶν ἐπαίνων καὶ θρύπτονται. Ἤδη δέ τινας ἐγὼ εἶδον πατέρας, οἷς τὸ λίαν φιλεῖν τοῦ μὴ φιλεῖν αἴτιον κατέστη. Τί οὖν ἐστιν, ὃ βούλομαι λέγειν; ἵνα τῷ παραδείγματι φωτεινότερον ποιήσω τὸν λόγον. Σπεύδοντες γὰρ τοὺς παῖδας ἐν πᾶσι τάχιον πρωτεῦσαι πόνους αὐτοῖς ὑπερμέτρους ἐπιβάλλουσιν, οἷς ἀπαυδῶντες ἐμπίπτουσι, καὶ ἄλλως βαρυνόμενοι ταῖς κακοπαθείαις οὐ δέχονται τὴν μάθησιν εὐηνίως. Ὥσπερ γὰρ τὰ φυτὰ τοῖς μὲν μετρίοις ὕδασι τρέφεται, τοῖς δὲ πολλοῖς πνίγεται, τὸν αὐτὸν τρόπον ψυχὴ τοῖς μὲν συμμέτροις αὔξεται πόνοις, τοῖς δ᾽ ὑπερ-

extollere nimiis laudibus: nam harum exceſſum vanitas quædam et luxuria animorum comitari ſolet. Ac vidi ipſe patres, quibus nimius amor cauſa fuit, ne amarent verè: utque intelligi poſſit, quod dico, exemplo rem faciam dilucidiorem. Dum feſtinant eò, ut filii ipſorum primas in omnibus rebus ferant, immodicos eis imponunt labores; ad quos ii animo elangueſcente deficiunt, ærumníſque alioquin oppreſſi doctrinam æqua mente non admittunt. Quo enim modo ſtirpes mediocribus aquis aluntur, abundantibus ſuffocantur; eodem animus etiam moderatis creſcit laboribus, nimiis obruitur. Danda eſt ergo pueris à continentibus laboribus reſpiratio, ídque in animo habendum, totam noſtram vitam in remiſſionem eſſe feriúmque

βάλλυσι βαπ]ίζεται. Δοτέον ἒν τοῖς παισὶν ἀναπνοὴν τῶν συνεχῶν πόνων ἐνθυμυμένυς, ὅτι πᾶς ὁ βίος ἡμῶν εἰς ἄνεσιν καὶ σπυδὴν διήρηται. Καὶ διὰ τῦτο ἐ μόνον ἐγρήγορσις, ἀλλὰ καὶ ὕπνος εὑρέθη· ὐδὲ πόλεμος, ἀλλὰ καὶ εἰρήνη· ὐδὲ χειμὼν, ἀλλὰ καὶ εὐδία· ὐδὲ ἐνεργοὶ πράξεις, ἀλλὰ καὶ ἑορταί. Συνελόντι δὲ εἰπεῖν, ἡ ἀνάπαυσις τῶν πόνων ἄρτυμά ἐςι. Καὶ ὐκ ἐπὶ τῶν ζώων μόνων τῦτο ἴδοι τις γινόμενον, ἀλλὰ καὶ ἐπὶ τῶν ἀψύχων· καὶ γὰρ τὰ τόξα καὶ τὰς λύρας ἀνίεμεν, ἵνα ἐπιτεῖναι δυνηθῶμεν. Καθόλυ δὲ σώζεται σῶμα μὲν ἐνδείᾳ καὶ πληρώσει, ψυχὴ δὲ ἀνέσει καὶ πόνῳ. Ἄξιον δ' ἐπιτιμᾷν τῶν πατέρων ἐνίοις, οἵτινες παιδαγωγοῖς καὶ διδασκάλοις ἐπιτρέψαντες τὺς υἱεῖς, αὐτοὶ τῆς τύτων μαθήσεως ὔτε αὐ-

ſtudium diviſam. Quam ob cauſam non vigilia modò, ſed et ſomnus inventus eſt: neque bellum duntaxat, ſed et pax: neque ſine ſerenitate tempeſtas: neque feria negotia tantùm, ſed et feriæ. Utque unam in ſummam contrahamus, requies laborum eſt condimentum. Neque in animalibus ſolis, ſed et rebus anima carentibus id deprehendas: nam et arcus et lyras remittimus, ut intendere poſſimus. Atque in univerſum ſervatur corpus impletione atque vacuatione, animus autem remiſſione et labore. Culpandi autem ſunt parentes nonnulli, qui poſtquam filios ſuos pædagogis magiſtríſque commendaverunt, ipſi quid diſcatur neque inſpiciunt unquam neque inaudiunt, magno ſanè cum errore. Oportebat enim ipſos intervallo

τόπται γίνονται τοπαράπαν οὔτε αὐτήκοοι, πλεῖστον τοῦ δέοντος ἁμαρτάνοντες. Αὐτοὺς γὰρ παρ' ὀλίγας ἡμέρας δεῖ δοκιμασίαν λαμβάνειν τῶν παίδων, ἀλλὰ μὴ τὰς ἐλπίδας ἔχειν ἐν μισθωτοῦ διαθέσει· καὶ γὰρ ἐκεῖνοι πλείονα ποιήσονται τὴν ἐπιμέλειαν τῶν παίδων, μέλλοντες ἑκάστοτε διδόναι τὰς εὐθύνας. Κἀνταῦθα δὴ τὸ ῥηθὲν ὑπὸ τοῦ ἱπποκόμου χάριεν, ὡς οὐδὲν οὕτω πιαίνει τὸν ἵππον, ὡς βασιλέως ὀφθαλμός. Πάντων δὲ μάλιστα τὴν μνήμην τῶν παίδων ἀσκεῖν καὶ συνεθίζειν. Αὕτη γὰρ ὥσπερ τῆς παιδείας ἐστὶ ταμεῖον, καὶ διὰ τοῦτο μητέρα τῶν Μουσῶν ἐμυθολόγησαν εἶναι τὴν Μνημοσύνην, αἰνιττόμενοι καὶ παραδηλοῦντες οὕτως οὐδὲν γεννᾷν καὶ τρέφειν, ὡς ἡ μνήμη πέφυκε. Καὶ τοίνυν ταύτην κατ' ἀμφότερα ἀσκητέον, εἴτε ἐκ φύσεως

paucorum dierum ſubinde explorare puerorum profectus, neque in mercenarii voluntate omnem ſpem collocare: qui et ipſe majorem diligentiam pueris inſtituendis erat impenſurus, ſi identidem ſui ſibi muneris rationem reddendam fore ſentiret. Atque huic loco eleganter convenit equiſonis illius dictum, qui aiebat nihil eſſe, quod perinde ſaginaret equum, atque oculus regis. In primis porrò puerorum memoria eſt exercenda atque adſuefactione roboranda. Ea enim eſt veluti penus eruditionis; eámque ob cauſam Mnemoſynen, hoc eſt memoriam, fabulati ſunt eſſe Muſarum matrem, innuentes nihil ita et gignere et alere eruditionem, ut facit memoria. Quapropter utroque modo exercenda ea eſt, ſive naturæ beneficio valeant memo-

μνήμονες εἶεν οἱ παῖδες, εἴτε καὶ τοὐναντίον ἐπιλήσμονες. Τὴν γὰρ πλεονεξίαν τῆς φύσεως ἐπιῤῥώσομεν, τὴν δ' ἔλλειψιν ἀναπληρώσομεν· καὶ οἱ μὲν τῶν ἄλλων ἔσονται βελτίους, οἱ δ' ἑαυτῶν. Τὸ γὰρ Ἡσιόδειον καλῶς εἴρηται,

Εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο,
Καὶ θαμὰ τοῦθ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο.

Μὴ λανθανέτω τοίνυν μηδὲ τοῦτο τοὺς πατέρας, ὅτι τὸ μνημονικὸν τῆς μαθήσεως μέρος οὐ μόνον πρὸς τὴν παιδείαν, ἀλλὰ καὶ πρὸς τὰς τοῦ βίου πράξεις οὐκ ἐλαχίστην συμβάλλεται μοῖραν· ἡ γὰρ τῶν γεγενημένων πράξεων μνήμη τῆς περὶ τῶν μελλόντων εὐβουλίας γίνεται παράδειγμα. Καὶ μέντοι καὶ τῆς αἰσχρολογίας ἀπακτέον τοὺς υἱεῖς· λόγος γὰρ ἔργου σκιή,

ria pueri, ſive obliviofi ſint. Sic enim et copiam naturalem confirmabimus, et, quod ei deeſt, implebimus: atque ut illi alios, ita hi ſeipſos vincent. Eſt enim præclarè ab Heſiodo dictum,

Nam ſi vel parvum pergas ſuperaddere parvo,
Et crebrò id facias, ingens exiſtet acervus.

Ne id quidem ignorent parentes, memoriæ vim in diſcendo exercitatam non ad eruditionem modò conducere, ſed et ad civiles actiones non modicum adferre adjumentum: nam præteritarum actionum memoria exemplar præbet bene conſultaturo de futuris. Præterea abducendi ſunt filii à turpitudine ſermonis: cùm, auctore Democrito, ſermo actionis ſit umbra. Deinde opera

κατὰ Δημόκριτον. Εἶτα γε μὴν ἐντευτικοὺς αὐτοὺς εἶναι παρασκευαστέον καὶ φιλοπροσηγόρους· οὐδὲν γὰρ ὡς τὰ ἀνέντευκτα τῶν ἠθῶν ἐστὶν οὕτως ἀξιομίσητον. Ἔτι τοίνυν οἱ παῖδες ἀμισεῖς γίγνοιντ᾽ ἂν τοῖς συνοῦσι, μὴ παντελῶς ἐν ταῖς ζητήσεσιν ἀπαραχώρητοι γιγνόμενοι. Οὐ γὰρ τὸ νικᾷν μόνον, ἀλλὰ καὶ τὸ ἡττᾶσθαι ἐπίστασθαι καλὸν, ἐν οἷς τὸ νικᾷν βλαβερόν. Ἔστι γὰρ ὡς ἀληθῶς καὶ νίκη Καδμεία. Ἔχω δὲ μάρτυρα τούτων Εὐριπίδην τὸν σοφὸν ἐπαγαγέσθαι λέγοντα,

Δυοῖν λεγόντοιν, θατέρου θυμουμένου,
Ὁ μὴ ἀντιτείνων τοῖς λόγοις σοφώτερος.

Ἃ τοίνυν τῶν εἰρημένων οὐδενὸς ἧττόν ἐστιν, ἀλλὰ καὶ μᾶλλον ἐπιτηδευτέα τοῖς νέοις, καὶ δὴ λεκ-

eſt danda, ut affabiles fiant inque colloquio comes: nihil enim ita dignum eſt odio, ut eorum mores, qui compellantibus ſe difficiles præbent. Jam in colloquiis pueri inviſi aliis non fient, ſi non omnino in diſputationibus victoriam ſemper obtinere laborent. Non enim tantùm egregium eſt ſcire vincere, ſed etiam poſſe vinci pulchrum eſt, ubi victoria eſt damnoſa: cùm ſit revera etiam Cadmea quædam victoria. Poſſúmque hujus ſententiæ teſtem laudare Euripidem illum ſapientem, cujus hæc ſunt verba:

Dicentibus duobus, irato altero,
Qui non repugnat dictis, eſt ſapientior.

Addamus his ea, ad quæ non minore quàm dicta hactenus, immò et majore ſtudio eſt

τέον. Ταῦτα δέ ἐστι, τὸν βίον ἀτρύφητον ἀσκεῖν, τὸ τὴν γλῶτταν κατέχειν, τὸ τῆς ὀργῆς ὑπεράνω γίγνεσθαι, τὸ τῶν χειρῶν κρατεῖν. Τούτων ἕκαστον ἡλίκον ἐστὶ σκεπτέον· ἔσται γὰρ ἐπὶ παραδειγμάτων γνωριμώτερα. Οἷον, (ἵνα ἀπὸ τοῦ τελευταίου πρῶτον ἄρξωμαι) τὰς χεῖρας τινὲς ὑποσχόντες λήμμασιν ἀδίκοις τὴν δόξαν τῶν προβεβιωμένων ἐξέχεαν· ὡς Γύλιππος ὁ Λακεδαιμόνιος, τὰ σακκία τῶν χρημάτων παραλύσας, φυγὰς ἀπηλάθη τῆς Σπάρτης. Τό γε μὴν ἀόργητον ἀνδρός ἐστι σοφοῦ. Σωκράτης μὲν γὰρ, λακτίσαντος αὐτὸν νεανίσκου θρασέος μάλα καὶ βδελυροῦ, τοὺς ἀμφ' αὐτὸν ὁρῶν ἀγανακτοῦντας καὶ σφαδάζοντας, ὡς καὶ διώκειν αὐτὸν ἐθέλειν, Ἆρα, ἔφησε, καὶ εἴ με ὄνος ἐλάκτισεν, ἀντιλακτίσαι τοῦτον ἠξιώσατε

contendendum. Sunt autem hæc: vita degenda eſt ſine luxu, lingua coërcenda, ira ſuperanda, manus continendæ. Quæ quanti ſint momenti, ſingulorum exemplis propoſitis meliùs innoteſcet. Utque à poſtremo ordiamur, nonnulli, dum injuſtis pecuniæ capturis manus adjiciunt, omnem actæ vitæ gloriam fecerunt irritam: ut Gylippus Spartanus, qui nummorum publicorum ſacculos cùm aperuiſſet, actus eſt in exſilium. Ira autem ſuperiorem eſſe, ſapientis eſt. Socrates calce impetitus ab adoleſcentulo admodum feroce et impuro, cùm ſuos videret indignè id ferre ac fremere, adeò ut illum in jus quoque trahere cogitarent; Quid ergo, inquit, an, ſi me aſinus calce feriiſſet, juſſuri eratis ut contrà calcem ei impingerem? Neque tamen inultum planè id adole-

τὰς μυστηριώδεις τελετὰς οἱ παλαιοὶ κατέδειξαν, ἵνα ἐν ταύταις σιωπᾷν ἐθισθέντες ἐπὶ τὴν τῶν ἀνθρωπίνων μυστηρίων πίστιν τὸν ἀπὸ τῶν θεῶν μεταφέρωμεν φόβον. Καὶ γὰρ αὖ σιωπήσας μὲν οὐδεὶς μετενόησε, λαλήσαντες δὲ παμπληθεῖς· καὶ τὸ μὲν σιγηθὲν ἐξειπεῖν ῥᾴδιον, τὸ δὲ ῥηθὲν ἀναλαβεῖν ἀδύνατον. Μυρίους δ' ἔγωγε οἶδα ἀκούσας ταῖς μεγίσταις συμφοραῖς περιπεσόντας διὰ τὴν τῆς γλώττης ἀκρασίαν· ὧν τοὺς ἄλλους παραλιπὼν ἑνὸς ἢ δυοῖν, τύπου ἕνεκεν, ἐπιμνησθήσομαι. Τοῦ γὰρ Φιλαδέλφου γήμαντος τὴν ἀδελφὴν Ἀρσινόην, Σωτάδης εἰπὼν, Εἰς οὐχ ὁσίην τρυμαλιὴν τὸ κέντρον ὠθεῖς, ἐν δεσμωτηρίῳ πολλοὺς κατεσάπη χρόνους, καὶ τῆς ἀκαίρου λαλιᾶς οὐ μεμπτὴν ἔδωκε δίκην· ἵνα δὲ γέλωτα παράσχῃ τοῖς ἄλλοις, αὐτὸς πολὺν

humanorum arcanorum metum deorum transferremus. Et quidem tacuiſſe neminem pœnituit, dixiſſe permultos: ac quod tacitum fuit, facilè datur eloqui; quod dictum eſt, indictum fieri nullo pacto poteſt. Sexcenta auditu me percepiſſe memini exempla eorum, qui ob linguæ licentiam in graviſſimas inciderunt calamitates: quorum, reliquis omiſſis, unum duntaxat atque alterum pro ſpecimine adducam. Cùm Ptolemæus Philadelphus ſororem ſuam Arſinoën in uxorem duxiſſet, Sotades, quòd ei dixiſſet, ipſum in nequaquam licitum foramen intrudere aculeum, in carcere per longum tempus contabuit, pœnámque dedit importunæ loquacitatis non indignam; qui, ut aliis riſum moveret, multum ipſe flevit temporis. His æqualia et

χρόνον ἔκλαυσεν. Ἐνάμιλλα δὲ τέτοις καὶ σύζυγα καὶ Θεόκριτος ὁ σοφιςὴς εἶπέ-τε καὶ ἔπαθε, καὶ πολὺ δεινότερα. Ἀλεξάνδρε γὰρ πορφυρᾶς ἐσθῆτας κελεύσαντος κατασκευάζειν τὲς Ἕλληνας, ἵνα ἐπανελθὼν τὰ ἐπινίκια τε πολέμε τε κατὰ τῶν βαρβάρων θύσειε, καὶ τῶν ἐθνῶν κατὰ κεφαλὴν εἰσφερόντων ἄργυρον· Πρότερον μὲν (ἔφησεν) ἠμφισβήτεν, νῦν δὲ ᾔσθημαι σαφῶς, ὅτι ὁ πορφύρεος Ὁμήρε θάνατος ἔτός ἐςιν. Ἐξ ὧν ἐχθρὸν ἐκτήσατο τὸν Ἀλέξανδρον. Ἀντίγονον δὲ τὸν βασιλέα τῶν Μακεδόνων ἑτερόφθαλμον ὄντα, τὴν πήρωσιν προφέρων, εἰς ἐ μετρίαν ὀργὴν κατέςησε. Τὸν γὰρ ἀρχιμάγειρον Εὐτροπίωνα γεγενημένον ἐν τάξει ἐκπέμψας παραγενέσθαι πρὸς αὐτὸν ἠξίε, καὶ λόγον δῦναι καὶ λαβεῖν. Ταῦτα δὲ

conſentanea, immò graviora multò paſſus eſt Theocritus ſophiſta. Cùm enim Alexander Græcis mandaret, ut purpureas ſibi veſtes pararent, quippe domum reverſus è bello ſacrificium de parta è barbaris victoria peracturus, eóque nomine gentes pecuniam viritim contribuerent; aiebat Theocritus, ſe aliquando dubitâſſe, nunc autem liquidò ſentire, hoc ipſum eſſe purpuream, quam Homerus dixiſſet, mortem. Qua voce Alexandrum ſibi inimicum reddidit. Idem Antigonum Macedoniæ regem altero carentem oculo, cùm vitium hoc ei exprobrâſſet, ad iram non mediocrem provocavit. Jubebat is Eutropionem coquorum principem, qui munus aliquod geſſerat, ad ſe venire, ac rationes ſecum conferre. Quod cùm hic ei renunciaret, ac

ἀπαγγέλλοντος ἐκείνου πρὸς αὐτὸν, καὶ πολλάκις προσιόντος, Εὖ οἶδα (ἔφησεν) ὅτι ὠμόν με θέλεις τῷ Κύκλωπι παραθέσθαι· ὀνειδίζων τῷ μὲν, ὅτι πηρὸς, τῷ δὲ, ὅτι μάγειρος ἦν. Κἀκεῖνος, Τοιγαροῦν, εἰπὼν, τὴν κεφαλὴν οὐχ ἕξεις, ἀλλὰ τῆς ἀθυροστομίας ταύτης καὶ μανίας δώσεις δίκην, ἀπήγγειλε τὰ εἰρημένα τῷ βασιλεῖ· καὶ ὁ μὲν πέμψας ἀνεῖλε τὸν Θεόκριτον. Παρὰ πάντα δὲ ταῦτα, ὅπερ ἐστὶν ἱεροπρεπέστατον, συνεθιστέον τοὺς παῖδας τἀληθῆ λέγειν. Τὸ γὰρ ψεύδεσθαι δουλοπρεπὲς, καὶ πᾶσιν ἀνθρώποις μισεῖσθαι ἄξιον, καὶ οὐδὲ μετρίοις δούλοις συγγνωστόν. Ταῦτα μὲν οὖν οὐκ ἐνδοιάσας οὐδὲ μελλήσας περὶ τῆς τῶν παίδων εὐκοσμίας καὶ σωφροσύνης διείλεγμαι, περὶ δὲ τοῦ ῥηθήσεσθαι μέλλοντος ἀμφίδοξός εἰμι καὶ

ſæpiùs accederet; Scio, inquit Theocritus, quòd me crudum vis Cyclopi apponere; huic quòd coquus, illi quòd unoculus eſſet, exprobrans. Et Eutropio, Ergo, ait, tu capite mulctaberis, eáſque dabis loquacitatis iſtius tuæ atque inſaniæ pœnas: ac regi rem renunciavit; qui et miſit, qui Theocritum interficerent. Præter hæc omnia, adſueſaciendi ſunt pueri ut vera dicant: qua in re ſumma eſt ſanctimonia. Mentiri enim ſervile eſt, dignúmque apud omnes homines odio, ac ne mediocribus quidem ſervis ignoſcendum. Atque hæc quidem de pueris decorè et ad modeſtiam inſtituendis hactenus nihil dubitans aut ambigens diſſerui. Quod reſtat dicendum, dubium me tenet ancipitémque in deliberando adfert curam, ac quaſi in trutina

διχογνώμων, καὶ τῇδε κἀκεῖσε κλίνων ὡς ἐπὶ ϖλάστιγγος ϖρὸς οὐδέτερον ῥέψαι δύναμαι· ϖολὺς δ᾽ ὄκνος ἔχει με καὶ τῆς εἰσηγήσεως καὶ τῆς ἀποτροπῆς τοῦ ϖράγματος. Ἀποτολμητέον οὖν ὅμως εἰπεῖν αὐτό. Τί οὖν τοῦτό ἐστι; Πότερα δεῖ τοὺς ἐρῶντας τῶν ϖαίδων ἐᾶν τούτοις συνεῖναι καὶ συνδιατρίβειν, ἢ τοὐναντίον εἴργειν αὐτοὺς καὶ ἀποσοβεῖν τῆς ϖρὸς τούτους ὁμιλίας προσῆκεν. Ὅταν μὲν γὰρ ἀποβλέψω ϖρὸς τοὺς ϖατέρας αὐθεκάστους καὶ τὸν τρόπον ὀμφακίας καὶ στρυφνούς, οἵ διὰ τὴν τῶν τέκνων ὕβριν οὐκ ἀνεκτὴν νομίζουσι τὴν τῶν ἐρώντων ὁμιλίαν, εὐλαβοῦμαι ταύτης εἰσηγητὴς γενέσθαι καὶ σύμβουλος· ὅταν δ᾽ αὖ ϖάλιν ἐνθυμηθῶ τον Σωκράτην, τὸν Πλάτωνα, τὸν Ξενοφῶντα, τὸν Αἰσχίνην, τὸν Κέβητα, τὸν ϖάντα χορὸν ἐκεί-

poſitus in utramque partem momentis impellor, neutri inſiſtere valeo: valdéque cunctor rei hujus vel auctor fieri vel diſſuaſor. Audendum tamen eſt, et eloquenda res. Eſt autem hæc quæſtio: An amatores puerorum ſinere debeamus uti eorum conſuetudine, an verò potiùs ab iis arcere. Cùm enim intueor in patres ſuo ſenſu omnia metientes moribúſque crudos et auſteros, qui conſuetudinem amatorum ob contumeliam liberorum intolerabilem putant, vereor ejus auctor eſſe atque ſuaſor. Rurſus cùm in mentem venit Socratis, Platonis, Xenophontis, Æſchinis, Cebetis, totiúſque chori iſtorum virorum, qui maſculos approbaverunt amores, adoleſcentulóſque produxerunt ad

νων τῶν ἀνδρῶν, οἳ τὺς ἄῤῥενας ἐδοκίμασαν ἔρωτας, καὶ τὰ μειράκια προήγαγον ἐπί τε παιδείαν καὶ δημαγωγίαν καὶ τὴν ἀρετὴν τῶν τρόπων, πάλιν ἕτερος γίνομαι, καὶ κάμπτομαι πρὸς τὸν ἐκείνων τῶν ἀνδρῶν ζῆλον. Μαρτυρεῖ δὲ τὺτοις Εὐριπίδης ὗτω λέγων,

Ἀλλ' ἔςι δή τις ἄλλος ἐν βροτοῖς ἔρως,
Ψυχῆς δικαίας σώφρονός τε κἀγαθῆς.

Τὸ δὴ τῦ Πλάτωνος σπυδῇ καὶ χαριεντισμῷ μεμιγμένον ὐ παραλειπτέον. Ἐξεῖναι γάρ φησι δεῖν τοῖς ἀριςεύσασιν, ὧν ἂν βύλωνται τῶν καλῶν φιλῆσαι. Τὺς μὲν ὖν τῆς ὥρας ἐπιθυμῦντας ἀπελαύνειν προσῆκε, τὺς δὲ τῆς ψυχῆς ἐραςὰς ἐγκρίνειν καθα τὸ σύνολον. Καὶ τὺς μὲν Θήβησι καὶ τὺς Ἤλιδι φευκτέον ἔρωτας,

doctrinam, popularem rationem, morúmque honeſtatem; ſententiam muto, flectórque admiratione et æmulatione iſtorum virorum. Atque his quidem etiam Euripides teſtimonio hoc favet:

Sed eſt et alter inter mortales amor,
Juſtique caſtique animi ſcilicet ac probi.

Non tamen omittenda eſt Platonis ſententia, quæ feriæ rei admixtam habet urbanitatem. Ait enim permiſſum debere eſſe iis, qui rem præclarè geſſerint, ut quemcunque velint oſculentur. Etenim arcendi ſunt, qui pulchritudinem corporis ſpectant; animæ autem amatores omnino deligendi. Et amores quidem, quales Thebis ſunt et Elide, et quæ in Creta vocatur raptio, fugi-

καὶ τὸν ἐκ Κρήτης καλούμενον ἁρπαγμόν· τοὺς δὲ Ἀθήνησι καὶ τοὺς ἐν Λακεδαίμονι ζηλωτέον καὶ τῶν παίδων μιμητέον. Περὶ μὲν οὖν τούτων, ὅπως ἕκαστος αὐτὸς ἑαυτὸν πέπεικεν, οὕτως ὑπολαμβανέτω. Ἐγὼ δὲ, ἐπειδὴ περὶ τῆς τῶν παίδων εὐταξίας εἴρηκα καὶ κοσμιότητος, καὶ ἐπὶ τὴν τῶν μειρακίων ἡλικίαν ἤδη μεταβήσομαι, μικρὰ παντάπασιν εἰπών. Πολλάκις γὰρ κατεμεμψάμην τοὺς μοχθηρῶν ἐθῶν γεγονότας εἰσηγητὰς, οἵτινες τοῖς μὲν παισὶ παιδαγωγοὺς καὶ διδασκάλους ἐπέστησαν, τὴν δὲ τῶν μειρακίων ὁρμὴν ἄνετον εἴασαν νέμεσθαι· δέον αὖ τοὐναντίον πλείω ποιεῖσθαι τούτων εὐλάβειαν καὶ φυλακὴν ἢ τῶν παίδων. Τίς γὰρ οὐκ οἶδεν ὅτι τὰ μὲν τῶν παίδων πλημμελήματα μικρὰ καὶ παντελῶς εἰσὶν ἰάσιμα, παιδαγωγῶν ἴσως ὀλιγω-

endi: æmulandi autem, qui Athenis ſunt et Spartæ. Sed hac de re quiſque ſuam ſequatur ſententiam. Ego de puerorum moderatione et decoro hactenus locutus, de adoleſcentia porrò pauca omninò ſubjiciam. Sæpenumerò enim vituperavi malarum conſuetudinum introductores, qui, cùm pueris pædagogos et magiſtros præfeciſſent, adoleſcentum impetus paſſi ſunt liberè ferri: cùm contrà hi majore quàm pueri cura atque cuſtodia fuerint regendi. Quis enim neſcit puerorum peccata exigua planéque emendabilia eſſe? profecta ſcilicet à pædagogorum contemptu, aut quòd magiſtrorum inſtitutioni aliquando non obtemperârint: at jam ex ephebis egredientium peccata ſæpenumerò ingentia ſunt et atrocia: ingluvies ventris, furta pecuniæ

ρία καὶ διδασκάλων παραγωγῆς ἀνηκουςία· τὰ δὲ τῶν ἤδη νεανισκευομένων ἀδικήματα πολλάκις ὑπερφυᾶ γίνεται καὶ σχέτλια· ἀμετρίαι γαςρὸς, καὶ κλοπαὶ πατρῴων χρημάτων, καὶ κύβοι, καὶ κῶμοι, καὶ πότοι, καὶ παρθένων ἔρωτες, καὶ γυναικῶν ῥιχοφθορίαι γαμετῶν. Οὐκοῦν τὰς τούτων ὁρμὰς ταῖς ἐπιμελείαις δεσμεύειν καὶ κατέχειν προσῆκεν· ἀταμίευτον γὰρ τῶν ἡδονῶν ἡ ἀκμὴ καὶ σκιρτητικὸν καὶ χαλινοῦ δεόμενον· ὥσθ' οἱ μὴ τῆς ἡλικίας ταύτης ἐῤῥωμένως ἀντιλαμβανόμενοι, τῇ διανοίᾳ διδόντες ἐξουσίαν ἐπὶ τὰ ἀδικήματα λανθάνουσι. Δεῖ τοίνυν τοὺς ἔμφρονας πατέρας παρὰ τοῦτον μάλιςα τὸν καιρὸν φυλάττειν, ἐγρηγορέναι, σωφρονίζειν τοὺς μειρακίσκους, διδάσκοντας, ἀπειλοῦντας, δεομένους, συμβουλεύοντας, ὑπισχνουμέ-

paternæ, alea, comeſſationes, potationes, virginum amores, adulteria. Quapropter juveniles impetus accuratis rationibus vinciri ac compeſci convenit: eſt enim vigor illius ætatis incontinens voluptatum, laſcivítque et fræno opus habet: et qui ætatem iſtam non magno opere regendam ſuſcipiunt, imprudentes animo licentiam, qua ad flagitia feratur, concedunt. Ergo cordatis parentibus ſub id temporis maximè vigilandum eſt, ut cuſtodiant adoleſcentes ac intra modeſtiæ fines contineant, docendo, minando, rogando, conſulendo, pollicendo, exempla demonſtrando cùm eorum, quos voluptatum ſtudium in miſeriam conjecit, tum qui abſtinentia laudem ſibi gloriámque paraverunt. Hæc enim duo quaſi elementa ſunt vir-

νους, παραδείγματα δεικνύντας τῶν μὲν διὰ φιληδονίαν συμφοραῖς περιπεσόντων, διὰ δὲ καρτερίαν ἔπαινον καὶ δόξαν ἀγαθὴν περιποιησαμένων. Δύο γὰρ ταῦτα ὥσπερεὶ στοιχεῖα τῆς ἀρετῆς εἰσὶν, ἐλπίς τε τιμῆς καὶ φόβος τιμωρίας. Ἡ μὲν γὰρ ὁρμητικωτέρους πρὸς τὰ κάλλιστα τῶν ἐπιτηδευμάτων, ἡ δὲ ὀκνηροὺς πρὸς τὰ φαῦλα τῶν ἔργων ἀπεργάζεται. Καὶ καθόλου δὲ ἀπείργειν προσήκει τοὺς παῖδας τῆς πρὸς τοὺς πονηροὺς ἀνθρώπους συνουσίας· ἀποφέρονται γάρ τι τῆς τούτων κακίας. Τοῦτο δὲ παρήγγελλε καὶ Πυθαγόρας αἰνίγμασιν, ἅπερ ἐγὼ παραθεὶς ἐξηγήσομαι· καὶ γὰρ ταῦτα πρὸς ἀρετῆς κτῆσιν συμβάλλεται ῥοπὴν οὐκ ἐλαχίστην. Οἷον, Μὴ γεύεσθαι μελανούρων· τουτέστι, μὴ συνδιατρίβειν μέλασιν ἀνθρώποις διὰ κακοήθειαν. Μηδὲ

tutis, ſpes honoris et metus pœnæ: quorum illa incitatiores ad pulcherrima ſtudia, hic ſegniores ad vitia reddit. In univerſum verò malorum conſuetudine hominum prohibendi ſunt pueri: nam affricatur illis aliquid inde vitii. Atque hoc etiam Pythagoras ſuis monuit præceptorum involucris; quæ ego adducam atque evoluam: momentum enim ad virtutem conferunt non minimum. Tale eſt, Non guſta, quibus nigra eſt cauda: ſignificat enim, non conſueſcendum cum hominibus ob malitiam nigris. Stateram ne tranſgrediaris: ſummam docet habendam eſſe rationem juſtitiæ, neque ejus fines exeundum. Chœnici non inſide: fugere jubet ignaviam, ac proſpicere de neceſſario victu. Non cuivis injice dextram: hoc vult, non temere eſſe

ζυγὸν ὑπερβαίνειν· ὅτι δεῖ τῆς δικαιοσύνης πλεῖστον ποιεῖσθαι λόγον, καὶ μὴ ταύτην ὑπερβαίνειν. Μηδὲ ἐπὶ χοίνικα καθίσαι· φεύγειν ἀργίαν, καὶ προνοεῖν ὅπως τὴν ἀναγκαίαν παρασκευάσωμεν τροφήν. Μὴ παντὶ ἐμβάλλειν δεξιάν· ἀντὶ τοῦ, προχείρως οὐ δεῖ συναλλάσσειν. Μὴ φορεῖν στενὸν δακτύλιον· ὅτι δεῖ τὸν βίον ἐπιτηδεύειν, καὶ μὴ δεῖν δεσμῷ προσάπτειν αὐτόν. Πῦρ σιδήρῳ μὴ σκαλεύειν· ἀντὶ τοῦ, μὴ ἐρεθίζειν θυμέμενον, (οὐ γὰρ προσῆκεν) ἀλλ' ὑπείκειν τοῖς ὀργιζομένοις. Μὴ ἐσθίειν καρδίαν· μὴ βλάπτειν τὴν ψυχήν, ταῖς φροντίσιν αὐτὴν κατατρύχοντα. Κυάμων ἀπέχεσθαι· ὅτι οὐ δεῖ πολιτεύεσθαι· κυαμευταὶ γὰρ ἦσαν ἔμπροσθεν αἱ ψηφοφορίαι, δι' ὧν πέρας ἐπετίθεσαν ταῖς ἀρχαῖς. Σιτίον

cum quoquam contrahendum. Anguſtum annulum non geſta: id eſt, vitæ genus liberum ſectare, nec vinculo temetipſum obſtringe. Ignem gladio non ſcrutare: hoc dicit, iratos non eſſe irritandos, (eſt enim hoc indecorum) ſed iis concedendum. Cor ne edas: vult animam curis non eſſe affligendam. Fabis abſtine: hoc eſt, reipublicæ adminiſtrationem vita: nam olim magiſtratus per ſuffragia fabis lata creabantur. Cibum in matulum non injice: præcipit pravo animo non eſſe elegantem orationem committendam: eſt enim oratio cibus animi, quem cibum immundum humana reddit perverſitas. Ad fines ubi perveneris, non revertitor: monet, cùm moriendum eſt et finem vitæ inſtare videmus, æquo id animo eſſe ferendum.

εἰς ἀμίδα μὴ ἐμβάλλειν· ἐπισημαίνει γὰρ ὅτι εἰς πονηρὰν ψυχὴν ἀστεῖον λόγον ἐμβάλλειν οὐ προσῆκεν· ὁ μὲν γὰρ λόγος τροφὴ διανοίας ἐστί, τοῦτον δὲ ἀκάθαρτον ἡ πονηρία ποιεῖ τῶν ἀνθρώπων. Μὴ ἐπιστρέφεσθαι ἐπὶ τοὺς ὅρους ἐλθόντας· τουτέστι, μέλλοντας ἀποθνήσκειν καὶ τὸν ὅρον τοῦ βίου πλησίον ὄντα ὁρῶντας, φέρειν εὐκόλως καὶ μὴ ἀθυμεῖν. Ἀνακάμψω δὲ ἐπὶ τὴν ἐξ ἀρχῆς τοῦ λόγου πρόθεσιν. Ἁπάντων μὲν γὰρ (ὅπερ ἔφην) τῶν πονηρῶν ἀνθρώπων ἀπάγειν δεῖ τοὺς παῖδας, μάλιστα δὲ τῶν κολάκων. Ὅπερ γὰρ πολλάκις καὶ πρὸς πολλοὺς τῶν πατέρων διατελῶν λέγω, καὶ νῦν ἂν εἴποιμι· γένος οὐδέν ἐστιν ἐξωλέστερον, οὐδὲ μᾶλλον καὶ θᾶττον ἐκτραχηλίζον τὴν νεότητα ὡς τῶν κολάκων· οἳ καὶ τοὺς πατέρας καὶ τοὺς παῖδας

ac citra mœrorem. Sed eò, unde digreſſa fuit, noſtra ſe referat oratio. Sunt itaque pueri ab omnibus, ut dixi, malis hominibus abſtinendi; maximè autem ab adulatoribus. Quod enim identidem et multis dicere parentibus conſuevi, nunc quoque affirmo: Genus hominum adulatoribus peſtilentius nullum eſt, neque quod magis ac celeriùs juvenes in perniciem præcipitet: illi enim et parentes et natos radicitus perdunt, et inter conſulendum eſca voluptatis difficulter evitabili illicientes parentum ſenectutem juxtà et filiorum juventutem dolorum plenam reddunt. Divitibus liberis parentes ſobrietatem commendant, adulatores ebrietatem: illi continentiam, hi libidinem: illi parſimoniam, hi prodigalitatem: induſtriam illi, hi ignaviam;

νεωτέρῳ τῶν ἁμαρτημάτων, καὶ ἑαυτοὺς ἀναμιμνήσκειν ὅτι ἐγένοντο νέοι. Καὶ καθάπερ ἰατροὶ τὰ πικρὰ τῶν φαρμάκων τοῖς γλυκέσι χυμοῖς καταμιγνύντες τὴν τέρψιν ἐπὶ τὸ συμφέρον πάροδον εὗρον, οὕτω δεῖ τοὺς πατέρας τὴν τῶν ἐπιτιμημάτων ἀποτομίαν τῇ πρᾳότητι μιγνύναι· καὶ τοτὲ μὲν ταῖς ἐπιθυμίαις τῶν παίδων ἀφιέναι καὶ χαλάσαι τὰς ἡνίας, τοτὲ δ' αὖ πάλιν ἀντιτεῖναι· καὶ μάλιστα μὲν εὐκόλως φέρειν τὰς ἁμαρτίας· εἰ δὲ μή γε, προσοργισθέντας ταχέως ἀποφλεγμῆναι. Μᾶλλον γὰρ ὀξύθυμον εἶναι δεῖ τὸν πατέρα ἢ βαρύθυμον· ὡς τό γε δυσμενὲς καὶ δυσκατάλλακτον μισοτεκνίας οὐ μικρὸν τεκμήριόν ἐστι. Καλὸν δὲ ἔνια τῶν ἁμαρτημάτων μηδὲ εἰδέναι δοκεῖν, ἀλλὰ τὸ τοῦ γήρως ἀμβλυωπὸν καὶ δύσκωφον

bus filiorum laxare, interdum aſtringere: et maximè quidem peccata æquo animo ferre: ubi tamen fieri id nequit, dare operam, ut concepta ob delictum ira celeriter deflagret. Præſtat enim patris iras ſubitas eſſe quàm graves: quia infenſus et implacabilis animus patris non leve eſt argumentum odii erga liberos. Conducibile eſt etiam nonnulla peccata liberûm ſimulare parentes ſe non animadvertere; cúmque ſub ſenectutem viſus ſoleat auditúſque hebeſcere, eo iſtam ſenſuum imbecillitatem transferre, ut videntes quædam, quæ aguntur, non videant, audientéſque non audiant. Amicorum delicta toleramus: quid mirum, ſi etiam filiorum? quando etiam ſervorum crapulam ebrietatémque ſæpe non reprehendimus. Parcus aliquando fuiſti, fac

ἐπὶ τὰ γιγνόμενα μεταφέρειν, ὡς ἔνια τῶν πραττομένων ὁρῶντας μὴ ὁρᾷν, καὶ μὴ ἀκέειν ἀκέοντας. Φίλων ἁμαρτήματα φέρομεν· τί θαυμαςὸν, εἰ τέκνων; Δέλων πολλάκις κραιπαλώντων μέθην ἐκ ἐξηλέγξαμεν. Ἐφείσω ποτὲ, ἀλλὰ καὶ χορήγησον· ἠγανάκτησάς ποτε, ἀλλὰ καὶ σύγγνωθι· ἐξεκόλησέ ποτε δι᾽ οἰκέτε, τὴν ὀργὴν κάτασχε· ἐξ ἀγρε ποτε ζεῦγος ἀφείλετο, ἦλθέ ποτε χθιζῆς μέθης ἀποπνέων, ἀγνόησον· μύρων ἀπόζων, σίγησον. Οὕτω σκιρτῶσα νεότης πωλοδαμνεῖται. Πειρατέον δὲ τὲς τῶν ἡδονῶν ἥττες καὶ πρὸς τὰς ἐπιτιμήσεις δυσηκόες γάμῳ καταζεῦξαι· δεσμὸς γὰρ ἔτος τῆς νεότητος ἀσφαλέςατος. Ἐγγυᾶσθαι δὲ δεῖ τοῖς υἱοῖς γυναῖκας μήτε εὐγενεςέρας πολλῷ, μήτε πλεσιωτέρας. Τὸ γὰρ, Τὴν κατὰ σαυτὸν

etiam impenſas: indignatus es aliquando, ignoſce viciſſim: deluſit te aliquando ſervi uſus opera, iram cohibe: par boum ex agro abduxit, venit aliquando heſternam olens crapulam, diſſimula: unguentum redolet, tace. Sic laſciviens domatur adoleſcentia. Danda porrò eſt opera, ut qui voluptatibus nimis dediti ſunt et reprehenſionibus minùs obtemperantes, matrimonio devinciantur; quod eſt tutiſſimum juventutis vinculum. Uxores autem filiis deſpondebunt, quæ neque nobilitate generis, neque divitiis multum eos ſuperent. Sapienter enim dictum eſt, Tibi congruentem verſa: et qui multo ſe præſtantiores ducunt uxores, non mariti earum, ſed dotis ſervi ſua imprudentia fiunt. His pauca quædam ſi adjecero, finem præceptis imponam.

ἔλα, σοφόν· ὡς οἵγε μακρῷ κρείττους ἑαυτῶν λαμβάνοντες οὐ τῶν γυναικῶν ἄνδρες, τῶν δὲ προικῶν δοῦλοι λανθάνουσι γινόμενοι. Βραχέα δὲ προσθεὶς αὐτοῖς περιγράψω τὰς ὑποθήκας. Πρὸ πάντων γὰρ δεῖ τοὺς πατέρας τῷ μηδὲν ἁμαρτάνειν, ἀλλὰ πάντα, ἃ δεῖ, πράττειν, ἐναργὲς ἑαυτοὺς παράδειγμα τοῖς τέκνοις παρέχειν, ἵνα πρὸς τὸν τούτων βίον ὥσπερ κάτοπτρον ἀποβλέποντες ἀποτρέπωνται τῶν αἰσχρῶν ἔργων καὶ λόγων· ὡς οἵτινες τοῖς ἁμαρτάνουσιν υἱοῖς ἐπιτιμῶντες τοῖς αὐτοῖς ἁμαρτήμασι περιπίπτουσιν, ἐπὶ τῷ ἐκείνων ὀνόματι λανθάνουσιν ἑαυτῶν κατήγοροι γιγνόμενοι· οἱ δ' ὅλως φαύλως ζῶντες οὐδὲ τοῖς δούλοις παῤῥησίαν ἄγουσιν ἐπιτιμᾷν, μή τοι γε δὴ τοῖς υἱοῖς. Χωρὶς δὲ τούτων, γένοιντο ἂν αὐτοῖς τῶν ἀδικημάτων σύμβουλοι

Ante omnia debent parentes nihil peccando, omniáque pro officii rationibus agendo, evidens ſeſe liberis exemplum præbere; ut in iſtorum ii vitam tanquam in ſpeculum intuentes à turpibus dictis factíſque avertantur: etenim qui peccata filiorum increpantes ipſi in eadem prolabuntur vitia, ii ſe non ſentiunt ſub illorum nomine ſemetipſos accuſare: quorum verò tota vita turpis eſt, ii ne ſervos quidem objurgandi libertatem ſibi relinquunt, nedum filios. Quò accedit, quòd tales patres ſcelerum conſultores ac doctores ſuis ſunt filiis. Ubi enim ſenes ſunt impudentes, neceſſe eſt ibi adoleſcentes quoque inverecundiſſimos eſſe. Ergo ad decoram liberorum educationem quæcunque conducere poſſunt, in iis elaborandum eſt, æmulatione Eurydices; quæ

καὶ διδάσκαλοι. Ὅπου γὰρ γέροντές εἰσιν ἀναίσχυντοι, ἐνταῦθ' ἀνάγκη καὶ νέους ἀναιδεστάτους εἶναι. Πειρατέον οὖν εἰς τὸν τῶν τέκνων σωφρονισμὸν πάνθ', ὅσα προσῆκεν, ἐπιτηδεύειν, ζηλώσαντας τὴν Εὐρυδίκην, ἥτις Ἰλλυρὶς οὖσα καὶ τριϐάρϐαρος, ὅμως ἐπὶ τῇ μαθήσει τῶν τέκνων ὀψὲ τῆς ἡλικίας ἥψατο παιδείας. Ἱκανῶς δὲ αὐτῆς τὴν φιλοτεκνίαν σημαίνει τοὐπίγραμμα, ὅπερ ἀνέθηκε ταῖς μούσαις·

Εὐρυδίκη Ἱεραπολιῆτις τόνδ' ἀνέθηκε
Μούσαις, εὔιστον ψυχῇ ἑλοῦσα πόθον·
Γράμματα γὰρ, μνημεῖα λόγων, μήτηρ γεγαυῖα
Παίδων ἡϐώντων, ἐξεπόνησε μαθεῖν.

Τὸ μὲν οὖν πάσας τὰς προειρημένας συμπεριλαϐεῖν παραινέσεις, εὐχῆς ἴσως ἔργον ἐστί· τὸ

cùm Illyrica eſſet et plus quàm barbara mulier, tamen ut filios docere poſſet, provecta jam ætate diſciplinis animum ſtudiúmque applicuit. Cujus quantus fuerit erga liberos ſuos amor, ſatis declarat inſcriptio ab ea Muſis conſecrata; cujus hic eſt ſenſus:

Quo deſiderio, Muſæ, noviſtis, amârit
Doctrinæ veſtræ munera, quóque animi
Eurydice ſtudio flagrans Hierapolietis,
Quæ grato vobis dedicat hæc animo:
Nam mater natis jam pubeſcentibus auſa eſt
Theſaurum ſophiæ diſcere literulas.

Enimverò omnia, quæ expoſuimus, ut in unum concurrant atque ſimul conjungan-

δὲ τὰς πλείους ζηλῶσαι, καὶ αὐτὸ μὲν εὐμοιρίας δεόμενόν ἐστι καὶ πολλῆς ἐπιμελείας, ἀνυστὸν δ' οὖν ἀνθρωπίνῃ φύσει καθέστηκεν.

tur, optari fortaſſis rectiùs poteſt quàm mandari: pleraque verò præcepta ſequi et imitari, res quidem hæc ipſa eſt felicitatem requirens magnámque accurationem; poteſt tamen ab humana præſtari natura.

N O T Æ.

P. 1. HUNC libellum contuli cum Franciſci Fabricii viri doctiſſimi atque diligentiſſimi optima editione. Quanto cum fructu, vel annotationes oſtendent. *Xylander.*

Commentarius vere Ethicus eſt, in quo autor non tantum de pueritia agit, ſed etiam de reliqua uſque ad conjugium vita, cum corpore, tum anima recte et decenter conformanda. *Weſthuſius.*

Τι τις αν εχοι ειπειν) *What a perſon may have to ſay.* " nam nos Angli," inquit Toupius, " neſ" cio quomodo, ſemigræci ſumus." Epiſt. Crit. p. 90. *Edwards.*

λεγω δε οιον) h. e. λεγω δε ΤΟΙΟΝ οιον ΕΣΤΙ ΤΟΥΤΟ. *I mean for example.* Vide Hoogev. Doctrin. p. 1273. Boſ. Ellipſ. p. 441. Edit. Scwebel. *Edwards.*

εταιραις) Demoſthen. contra Neær. T. I. p. 608. Edit. Taylor. Τας μεν γαρ ΕΤΑΙΡΑΣ ηδονης ενεκ' εχομεν· τας δε ΠΑΛΛΑΚΑΣ, της καθ' ημεραν θεραπειας τȣ σωματος. " Conſtat interea ex " hoc loco differentia quam ſtatuerunt Græci

" inter Εταιραν et Παλλακην. *Prima* eſt Scortum,
" quæ vulgo proſtat et corpore quæſtum facit:
" *Secunda*, ea quæ uxoris loco ſine nuptiis in
" domo eſt. Concubina ergo cum una peccat:
" meretrix cum pluribus." Taylor ad loc. *Edwards*.

P. 2. Οταν δε κρηπις) Deſumpti ſunt hi duo verſus ex Euripid. Herc. Fur. v. 1261. 1262. Edit. Barneſ. *Edwards*.

παρρησιας θησαυρος) Elegantiam verborum παρρ. θησαυρος &c. ductam e Platone vidit Heuſingerus. Similiter Hippocrates νομω p. 4. η δε απειρια κακος θησαυρος. *Schneider*.

Και μεν δη και) Denique legendum puto cum Cod. Vulc. Bong. και μεν δη τα deleto inutili και. *Schneider*.——Fallitur vir doctus. " Quod
" ſi τοις και μεν δη adjicitur alterum και, hoc
" eſt επιδοτικον, et commode totum hoc και
" μεν δη και redditur, *quin etiam*." Hoogev. Doctrin. p. 581. Optime Weſthuſius: " Inhoneſti
" natales pariunt, PARTIM infamiam perpe-
" tuam: PARTIM animi depreſſionem." *Edwards*.

υποχαλκον) " Eleganter Attici *homines fraudu-*
" *lentos, ſpecie bonos, quique aliud fronte et vultu*
" *præferant, aliud pectore tegant*, υποχαλκους et
" κιβδηλους *appellant*." Pierſon. ad Æl. Herod. p. 447. *Edwards*.

Δυλοι) Depromptus eſt locus ex Euripid. Hippolyt. v. 424. 425. Edit. Valcken. Vide, ſis, eum ad loc. *Edwards.*

P. 3. φρυαγματος) "Utrumque verbum φριματ-"τεσθαι et φρυαττεσθαι pulcre, ſive ad *iracundiam*, "ſeu ad *ſuperbiam* transferri ſolet, poſterius qui-"dem uſu pervulgato, cum alterum φριματτεσθαι "minus ſit frequens." Valcken. ad Ammon. Lib. 3. Cap. 17. p. 220. Vide Koen. ad Gregor. p. 126.—Cæterum de locutione οι γονεων vide Viger. p. 12. Edit. Zeun. *Edwards.*

Διοφαντον) Nomen viri fuit Κλεοφαντος. Nam Plato, qui non procul fuit a Themiſtoclis tempore et Athenis vixit, eum ſic nominat in libro περι αρετης ει διδακτον, et in Memnone, quem ſequitur Stobæus. *Palmerius.*

Confidenter, licet negantibus Codicibus MS. reſcripſi, quod legis, nomen pro vulgato Διοφαντον. Illud enim verum erat unius liberorum Themiſtoclis ex Archippa nomen. Viderunt vitium h. l. poſt Palmerium in Exercit. p. 214. Heuſingerus ad h. l. et Valcken. ad Herodot. L. 8. p. 654. *Schneider.*

Noſter, Themiſtocl. T. I. p. 282. Edit. Bryan. Απελιπε δε Θεμιςοκλης παιδας, εκ μεν Αρχιππης της Λυσανδρυ τυ Αλωπεκηθεν, Αρχεπτολιν και Πολυευκτον και ΚΛΕΟΦΑΝΤΟΝ.——Των δε πρεσβυτατων Νεοκλης μεν ετι παις ων υφ᾽ ιππυ δηχθεις απεθανε· Διοκλεα δε

Λυσανδρος ο παππος υιον εποιησατο.——Idem, Apophtheg. p. 71. Edit. Pemb. Τον δε υιον εντρυφωντα τη μητρι πλειςον Ελληνων ελεγε δυνασθαι· των γαρ Ελληνων αρχειν Αθηναιους· Αθηναιων δε εαυτον· εαυτου δε την εκεινου μητερα· της δε μητρος εκεινον. *Edwards.*

και τῳ δημῳ) C. Aug. cum Voſſ. 4. τουτο τῳ δημῳ, quod recepi pro vulgato τουτο και τῳ δημῳ, quod ſi και retineas, συνδοκει in δοκει mutandum erit. *Schneider.*——Fallitur vir doctus. Thucydid. Lib. 8. p. 563. Edit. Duker. ο δε, ειπερ και εκεινοις δοκει καθαιρειν, ΚΑΙ εαυτῳ εφη ΞΥΝΔΟΚΕΙΝ. *Edwards.*

λαβειν) Diligenter a tironibus animadverſum velim, Aoriſti ſecundi activi infinitivum circumflecti:—circumflexum autem contractæ ſyllabæ indicium præbere: (Vide omnino Hoogev. Doctrin. p. 482. 1035. Koen. ad Gregor. p. 127.)—— το λαβεῖν igitur e. g. contractum eſt ex λαβέμεναι,—λαβέμεν,—λαβέεν·*—ſed λαβέεν nullo modo ex ſimplici tempore ελαβον derivari poteſt:—aoriſtus igitur ſecundus activus pro-

*——in the ſame manner, from τυπτεμεναι, which is thought to be the infinitive only by poetic licence, but which is truly the original infinitive, according to the analogy of the language, was formed—— by apocope, τυπτεμεν; and at laſt by leaving out the μ, τυπτεεν; and by contraction τυπτεῖν, the infinitive preſently in uſe. *Origin and Progreſs of Language*, Vol. II. p. 507.——This is evident, not only from the ſecond aoriſt ετυπον, which undoubtedly was the *imperfect* of the old verb,——Ibid. p. 535. Vide p. 147.

prie loquendo nullum infinitivum ſortitur: quod pro validiſſimo argumento haberi debet hoc tempus linguam Græcam non agnoviſſe.
"——ſtatim patebit hujus aoriſti, qui ſecun-
" dus dicitur, formationem perfici, ſi præſentis
" temporis illius formæ, ad quam proxime
" pertinet, terminatio Ω in ON mutetur, et præ-
" figatur augmentum. In qua quidem forman-
" di ratione cum idem prorſus locum habeat
" quod in imperfecti formatione, unuſquiſque
" facile advertet hunc ſecundum aoriſtum recti-
" us referri ad IMPERFECTA, quæ a vicinis
" verborum formis, iiſque imprimis obſoletis,
" oriuntur.——His itaque præmiſſis, facilli-
" mum erit omnes hos aoriſtos ſecundos, ſeu
" potius imperfecta, ad vera ſua themata referre.
" Ita ετυπον, tanquam imperfectum, pertinet ad
" τυπω, ut imperfectum ετυπτον ad vicinum
" quidem, ſed productum verbum τυπτω refer-
" tur." Lennep. apud Villoiſon. ad Long. Paſt. p. 253. *Edwards.*

υπεμεινεν) Omnia verba in ΕΩ primitus exiîſſe ſtatuo: *—tempus autem futurum a præſenti

*——Car ce que nous apellons a preſent *Verbe*, n'eſt, dans ſon origine, qu'un compoſé de ce Verbe et d'un Adjectif confondus enſemble.——Ceci ſuppoſe, on découvre plus d'Analogie dans la formation des divers temps de cette Langue, qu'on n'en enſeigne dans les Grammaires ordinaires. On y voit, par exemple, que tous les Verbes doivent avoir *a leur Futur un Sigma*, et la raiſon pourquoi ils' l'ont. Comme ils

formatum interferendo Σ: "certiſſimum eſt," ut Lennepii verbis utar, "unicam futuri characteriſticam in antiquiſſima Græca lingua conſtanter fuiſſe literam Σ:"——εμεινα igitur a μενεω in hunc modum derivatur: μενεω, μενεσω, εμενεσα, abjiciendo σ, εμενεα,—per tranſpoſitionem, εμεενα,—per contractionem, εμεινα· (unde infinitivus μεῖναι circumflectitur:) atque ad hanc normam deducendi ſunt omnes aoriſti primi activi liquidæ, quæ dicitur, conjugationis. *Edwards.*

υπειποντες) Lego επειποντες. Vide p. 122.——ΕΠΕΙΠΩΝ οτι χωρις οξυς αριςαν υ δυναται,——*Caſaubonus.*

Recepi επειποντες ex Voſſ. 1. vulgo υπειποντες. *Schneider.*

βασιλισκυς) Pro βασιλιδας, βασιλιδια legi, rationem Grammaticam Fabriciana editione comprobante. Et quidem apud Plutarchum initio Ageſilai, ubi eadem hiſtoria Dorice refertur, βασιλειδια legitur. Ego *reguncules* quam *regulos* malui vertere, quia *reguli* vox aliud quam regem pumilionem ſignificat. *Xylander.*

Noſter, Ageſil. T. III. p. 368. Edit. Bryan.

ne ſont que des Adjectifs joints avec le Verbe ſubſtantif, *ils prennent leur formation de lui*, et puiſqu' il l'a, ils ne peuvent pas ne la point avoir. Le Clerc, Bibliotheque Ancienne et Moderne, T. V. p. 248. 249.

Ως δε Θεοφραςος ιςορει, τον Αρχιδαμον εζημιωσαν οι εφοροι γημαντα γυναικα μικραν. Ου γαρ βασιλεις, εφασαν, αμμιν, αλλα ΒΑΣΙΛΕΙΔΙΑ *γεννασει.*——Hinc emendari poteſt locus hujus ſcriptoris, initio libri *περι παιδων αγωγης*, ubi res eadem commemoratur. Quum enim illic editiones, quæ meam præceſſerunt, habeant: *υπειποντες ως ε βασιλεας αλλα βασιλιδας παρασχειν αυτοις διανοοιτο*: non dubium eſt quin *βασιλιδας*, quod *reginas* ſignificat, mutandum ſit vel in *βασιλειδια* vel in *βασιλισκες*. Utro modo quis ſcribat, perinde eſt; quum eadem ſit amborum diminutivorum ſignificatio. Sed in illa voce *βασιλιδας* unius potius diminutivi, nimirum *βασιλειδια*, quam alterius, veſtigia habemus. Atque adeo veriſimile eſt ex *βασιλειδια* feciſſe quempiam *βασιλιδας*, cui hæc forma *υποκορισμε* ignota eſſet. In mea tamen editione legitur *βασιλισκες* ex quorundam veterum codicum auctoritate. Quo vocabulo uſus eſt Heraclides etiam quidam apud Athenæum, lib. XIII. eandem hiſtoriam his verbis referens: (Vide p. 566. A.) *και φασι περι Αρχιδαμε τε βασιλεως, γυναικος αυτω καλης φαινομενης, ετερας δε αισχρας και πλεσιας, ως απεκλινεν επι την πλεσιαν, ζημιωσαι τες εφορες αυτον, επιλεγοντας οτι βασιλισκες αντι βασιλεων τοις Σπαρτιαταις γενναν προαιρειται.* Quem locum eo quoque nomine proferre libuit, quod ex eo aliquid amplius quam ex utroque

Plutarchi diſcamus: nimirum Archidamum in ducenda parva uxore *divitiarum* rationem habuiſſe. Sed ex Plutarcho viciſſim adjuvandus eſſe videtur iſte Heraclidis locus: quum minime rationi conſentaneum ſit, ut, quæ deformis et dives eſt, fœtus puſillos edat potius quam ea quæ formoſa ſit. *H. Stephanus.*

Επιλεγοντας in loco Athenæi citato ſatis oſtendit conjecturam Caſauboni επειποντες pro υπειποντες legentis eſſe veram. Male autem αιτιαν λεγοντας emendare vult Valcken. ad Theocrit. p. 288. *Edwards.*

Ποιον) Eleganter Heuſingerus conjiciebat το ποιον; ut legitur c. VII. Excidit το per vicinitatem παρεωρατο. *Schneider.*

P. 4. γυν) Semel de particulis Græcis monuiſſe ſat erit, eas, licet forſan aliquam notionem ſemper ſubjectam habuerint, attamen, *illæſo ſenſu*, ſæpiſſime abeſſe poſſe. Hoogeveenii quidem Doctrinam non modo ingentis eruditionis, verum etiam acutiſſimi ingenii eſſe opus libenter concedo: ſed haud raro particularum rationes æquo ſubtilius exſequitur.—— "Sæpiſſime "illæ particulæ apud Atticos παρελκυσι; hoc "eſt, *ad ſenſum nihil pertinent*, licet numeroſiorem orationem quodam modo efficiant, et "neſcio quid elegantiæ addant." Cleric. Ars Crit. T. I. p. 62. *Edwards.*

φιλȣσιν) "Φιλειν ſæpiſſime notat, *in more eſſe* "vel *habere, ſolere:* quomodo Lat. *amare* dicunt." Albert. Obſervat. Philolog. p. 46.—"Nimi-"rum à Græcis hanc elegantiam mutuati ſunt "Latini: illi enim dicunt ταυτα φιλει ȣτως γινεσ-"θαι, id eſt, ταυτα ȣτως γινονται." Markland. ad Stat. Silv. p. 46.—Vide Pierſon. ad Moer. p. 382. *Edwards.*

H) εφ' ῃ αιτιᾳ. Boſ. Ellipſ. p. 21.—Si quis vero ad latus τȣ H ι apponi oportere cenſuerit, D'orvillii verbis reſponſum ferat. "Non ni-"mium ſcrupulis indulgendum in demendo vel "ſupponendo vel adponendo hoc elemento, "quandoquidem non modo antiquæ mem-"branæ et lapides literati hic variant, ſed "Grammatici ipſi acriter inter ſe digladieban-"tur jam olim circa hanc Orthographiæ par-"tem. Οταν ζητωμεν, ει ταις δοτικαις πϱοσθετεον το "Ιωτα. ait *Sextus Empiricus Adv. Grammat.* "C. IX." Animadverſ. in Charit. p. 738.—"Ιωτα ſubſcriptum, ut vocamus, Græci in "marmoribus, tabulis, ac libris manuſcriptis "vulgo non indicant." Montfaucon. Palæo-graph. Græc. p. 33. *Edwards**.

* "Cum autem Attici veteres litteris tantum majuſculis "uterentur, et Iota, quod nunc ſubſcriptum vocant, ad latus "debuerit poni, qua ratione ΠΡΩΪ et ΠΡΩΙ vix diſcerni poſ-"ſunt, ut et alia bene multa; probabile videtur, ipſos Iota, "quod non pronunciarent, in ſcribendo etiam plane neg-

 "ligere."

Διογενης) Idem fere de Ariſtone Chio pronunciaverat Zeno ap. Laert. 7. 18. Αριϛωνος δε τȣ μαθητȣ πολλα διαλεγομενȣ ȣκ ευφυως, ενια δε και προπετως και θρασεως, αδυνατον, ειπεν, ει μη σε ο πατηρ μεθυων εγεννησεν· ubi pro εσπειρεν vulgarius εγεννησεν poſitum vides. *Schneider.*

ιδων) With the help of the Digamma, and no otherwiſe, it is eaſy to conceive how ιδον came to be uſed, contrary to the apparent form of all other aoriſts beginning with a vowel; ſince it not only takes no augment, but even loſes one of the times it had in ειδω. But this difficulty vaniſhes at once, if we ſuppoſe it was originally Fειδω, whoſe ſecond aoriſt was then regularly εFιδον, as ελιπον is of λειπω: and that, when this character was dropt, without any other letter in this word being ſubſtituted in its

"ligere." Pierſon ad Moer. p. 300. ——— "Aeolenſium "dialectus, ut omnis antiquitatis erant rigidi obſervatores "Aeoles, egregie favet eorum opinioni, qui antiquiſſimis tem- "poribus ιωτα illud ab univerſis Græcis omiſſum putant." Koen. ad Gregor. p. 285. ——— Hac autem arrepta occaſione, emendare libet locum Homeri, Hymn. in Cerer. v. 211.

Δεξαμενη δ' οσιης ενεκεν πολυποτνια Δηω.

Legerim omnino,

Δεξαμενη δ' ΟΣΙΗΙΣ ΕΠΙΕΝ πολυποτνια Δηω.

Οσιης ſcil. χερσι. —— Supra, v. 208. 209.

——— ανωγε δ' αρ' αλφι και υδωρ
Δυναι μιξασαν ΠΙΕΜΕΝ γληχωνι τερεινη.

Infra, v. 231. 232.

——— θυωδει ΔΕΞΑΤΟ κολπω
ΧΕΡΣΙΝ τ' ΑΘΑΝΑΤΗΣΙ.

room, it was left from the Ionic Fιδον, ιδον. Foſter. Tentamen de Accent. et Quant. p. 136. —Fιδον revera eſt *imperfectum* antiqui verbi Fιδω. Fιδεω, Fιδω, Fειδω, plane ut λιπεω, λιπω, λειπω,—φανεω, φανω, φαινω,—φυγεω, φυγω, φευγω, —πιθεω, πιθω, πειθω,—σαρεω, σαρω, σαιρω, atque ſimilia: hinc εἶδος, λεῖπε, etc. circumflectuntur. —Fιδω, εFιδον, εἶδον, εἶδον. Sed hoc modo imperfectum verbi ΙΔΩ nihil differret ab imperfecto verbi ΕΙΔΩ; et ob *hanc*, opinor, cauſam abjicitur ε. *Edwards.*

γενεσεως) Vide Ariſtotelem pulchre de hac materia diſſerentem in libro ſeptimo de Repub. T. III. p. 595. Edit. Duval. *Edwards.*

και δη) Ηδη ex Voſſ. 1. reſcripſi pro vulgato και δη λεκτεον, quod ſenſum non habet. *Schneider.* ——Particularum doctrinam minime perſpectam habuiſſe videtur Schneider: και δη enim ſignificare *continuo* norunt omnes. Vide Viger. p. 512. Hoogev. Doctrin. p. 573. *Edwards.*

Καθολȣ μεν) Lege cum Vulcobio, Καθολȣ μεν ΟΥΝ. *Edwards.*

ειπειν) Ειπειν non eſt Aoriſti ſecundi, ſed Præſentis Infinitivus:—επεω, επω, εεπω, ειπω. Hinc liquet, quam fœdo in errore verſati fuerint Grammatici, qui το ειπον in omnibus temporibus augmentum ſervare nos docent: ει enim non eſt augmentum, ſed pars ipſius thematis. *Edwards.*

κατα) Κατα hic ſignificat *de*. Vide Zeun. ad Viger. p. 611. *Edwards*.

ταυτον)——"Utroque modo (*ταυτον* et *ταὐτο*) "ſcribi, præter alios Grammaticos, obſervat *Thomas M.* quem vide." Pierſon. ad Moer. p. 368. *Edwards**.

τρια)——Sunt autem illa tria vera cujuſque rei addiſcendæ principia; quorum unum atque alterum ſi defuerit, nihil poteſt ſequi perfectum. Natura primum locum ſibi vendicat, quæ hominem diſponit ut doctrinæ ſemen, quod in ipſo eſt, facile fideli inſtitutione et exercitio excitetur.——Deinde Inſtitutio accedat neceſſe eſt; qua honeſtarum rerum ſemina, quæ animi gerunt, excitantur.—Cui poſtea ſubvenit Exercitatio: quæ actibus ſæpius repetitis aliquam rerum et cognoſcendarum et agendarum promtitudinem in naturam inducit. *Weſtbuſius*.

Diogenes Laertius de Ariſtotele, V. 18. *Τριων εφη δειν παιδεια, φυσεως, μαθησεως, ασκησεως.*——Hippocrates, Νομῳ, p. 41. Edit. Vander Lind. *Χρη γαρ, οςις μελλει ιητρικης ξυνεσιν αλρεκεως αρμοζεσθαι, των δε μιν επιβολον γενεσθαι· φυσιος, διδασκαλιης,——φιλοπονιης.——Πρωτον μεν ϗν παντων δει φυσιος· φυσιος γαρ αντιπρατλϗσης, κενεα παντα. Φυσιος δε εις το*

* Thomas Magiſt. p. 174. Edit. Blanc. Γραφεται δε και ΤΑΥΤΟΝ, και ΤΑΥΤΟ, επαγομενϗ τε συμφωνϗ, και επαγομενϗ φωνηεντος· οιον, ταυτον τι ποιεις, και ταυτο τι ποιεις· και ταυτον εποιησε, και ταυτο εποιησε.

αϱιςον οδηγεεσης, διδασκαλιη τεχνης γινεται.——Ετι δε φιλοπονιην πϱοσενεγκασθαι ες χϱονον πυλυν, οκως η μαθησις εμφυσιωθεισα δεξιως τε και ευαλδεως τυς καϱπυς εξενεγκηται. *Edwards.*

λογον μεν) Noſter, De Profect. Virt. ſent. p. 134. Edit. Steph.——εν δε τῳ φιλοσοφειν αυ παλιν δυσπαθυντα και χϱωμενον ΤΩ ΛΟΓΩ χαλεπως το πϱωτον,——*Edwards.*

αϱχαι) της φυσεως· αι δε πϱοκοπαι,) Hæc verba non habet Francof. neceſſaria tamen ad ſenſum perficiendum. Miror vero, quod Heuſingerus dixit, necdum ea Codicum auctoritate probata eſſe; nullam enim ipſe ex ſchedis Wolfianis varietatem annotavit; habet etiam clare C. Aug. *Schneider.*

λειφθῃ) Λειφθῃ non eſt ſubjunctivus Aoriſti primi paſſivi, ſed verbi antiqui in μι, λειφθημι, quod et ipſum fluit ab antiquo verbo λειφθεεω. Longa enim vocalis, quæ in penultima præſentis reperitur, ex contractione oritur:—λειφθεεω, λειφθεεμι, λειφθημι,—ςαεω, ςαεμι, ςημι,—unde imperativus ςῆθι circumflectitur:—φαεω, φαεμι, φημι,—βαεω, βαεμι, βημι,—unde imperfecta φῆ et βῆ circumflectuntur. Æolibus autem, ut omnibus notum, cordi erant hæ formæ in μι· (Vide Maittaire, Dialect. p. 237. Koen. ad Gregor. p. 294.) quæ nullus dubito quin olim non modo ſenſu *activo*, verum etiam *paſſivo*, atque *reci-*

proco, prout uſus volebat, acciperentur. Hoc quidem colligere licet ex verbis ϛημι, ιϛημι*, et αλωμι· ιϛημι enim ſignificat *ſtatuo*: ϛημι vero, unde εϛην, *ſtatuor a me ipſo*; hoc eſt, *ſto*,: αλωμι, unde εαλων, *capior*. Huc pertinent εϐησα et εϐην· quorum prius *ire feci*, poſterius *ivi* ſonat. (Vide Viger. p. 184. Edit. Zeun. Port Royal Gr. Gram. p. 398. Burgeſſ. ad Daweſ. p. 495.)—Porro forſan haud longe a vero abludere videatur conjectura noſtra, hæc verba ab Æolibus fuiſſe conficta, quo facilius atque elegantius oratione numeris aſtricta ſcriberent. Neque enim in Lennepii ſententiam pedibus ire poſſum exiſtimantis has formas in μι reliquis fuiſſe antiquiores †; quippe quia *futuro* carent, adeoque primariam iſtam temporis diviſionem non ſignant, ſine qua vix poſſunt homines animi ſenſa

* "Nimirum de verbo ιϛημι hæc regula obſervanda eſt: "Præſens, Imperfectum, et Aoriſtus primus, *active* ſignificant: "at Perfectum, Pluſquam perfectam, et Aoriſtus ſecundus, "ſemper *paſſivo*, vel *neutro* ſenſu uſurpantur." Kuſter. apud Le Clerc, Bibliotheque A. et M. T. V. p. 407.——De verbo βαινω vide Miſcell. Obſervat. Vol. IX. p. 436.

† Now it is impoſſible, I think, to deny, that the pure verbs are original in the language. And it is as impoſſible to diſpute that the verbs in μι are derived from them, and were invented in later times, in order to make a greater variety of the forms of their verbs, and of their terminations and flections; and accordingly we ſee, that the moſt ancient dialect of Greek, viz. the Latin, has no ſuch verbs. *Orig. and Prog. of Lang.* V. II. p. 533.

exprimere.——Hiſce præmiſſis, quæ Lennepius ipſe dicenda habeat, audiamus.——" Im-" mo vero etiam et (Aoriſtus) primus paſſivus " formatione ad *Imperfectum* referendus eſt. Et " quidem iſta tempora facta ſunt ad normam " imperfectorum activorum, quæ a verbis in μι " oriuntur; quales formas verborum in μι quam-" plurimas olim in Græca lingua extitiſſe, im-" mo reliquis antiquiores eſſe, ex iis, quæ ſu-" perſunt, abunde apparet.——Qui autem " activa verborum in μι conſideraverit imper-" fecta, is et facile inveniet quo referri poſſint " hi duo paſſivi aoriſti. Nam et in formatione, " et in flexione, immo et in dialectis, imperfecto-" rum, quæ verbis in μι adjungi ſolent, ratio-" nem ſequuntur; et, quod etiam majus eſt, in " diverſis modis eaſdem mutationes, quas iſta " verborum in μι deſinentium imperfecta, pa-" tiuntur. Certum itaque eſt, eadem eſſe natura " ſua hæc tempora, ſed tantum orta a diverſis " vicinorum verborum formis."——Vide inſigne exemplum Aoriſti primi paſſivi *active* ſumpti apud Merrick ad Joannem, p. 54.

Quid ergo? dixerit aliquis, nonne Aoriſtum primum paſſivæ voci redonabis? Imo certe. Exiſtimo enim Aoriſtum primum medium ad vocem paſſivam referri oportere; atque etiam,

quod majus eſt, NULLA VOCE MEDIA Græcam linguam fuiſſe inſtructam*. Quando, exempli gratia, τυπτομαι reciproca notione accipitur, haudquaquam vi ſua, ſed ellipſeos virtute, hunc ſenſum ſortitur: nam per ſe, *I am beaten*, ſimpliciter ſonat; an vero ab *alio*, an a *meipſo*, ex ſola orationis ſerie colligi poteſt: in priori cauſa, υφ' ετερυ, in poſteriori, υπ' εμαυτυ, ſubintelligitur. Similiter ετυψαμην, *I was beaten*, ſignificat. Licet enim hoc tempus reciproca virtute ſæpiſſime gaudere haud diffitear, attamen non deſunt exempla, in quibus ſenſu *mere paſſivo* adhibetur.——Plutarch. T. II. p. 1098. A. Ημετεραις βυλαις Σπαρτα μεν ΕΚΕΙΡΑΤΟ δοξαν.——*eſt attonſa*——(Vide Kuſter. de Ver. Uſ. etc. p. 67. Zeun. ad Viger. p. 184. Reiſke ad Theoc. p. 168. D'orvill. ad Charit. p. 261.)——Statuo igitur Græcam linguam duas ſolummodo agnoſcere voces; (quomodo, ad hanc partem quod ſpectat, Latino ſermoni ad amuſſim reſpondet; Romani enim quando actionem reciprocam exprimere opus habent, voce paſſiva ut plurimum utuntur; (Vide Wakefield ad Virg. Georg. p. 43.)—— nonniſi autem ſex tempora ad utramque vocem

* Vide Le Clerc, Bibliotheque A. et M. T. V. p. 246. 252. 261.

pertinere:* — præſens, imperfectum, — futurum, aoriſtum,—perfectum, pluſquam perfec-

* I ſhall beg leave to write the following note in Engliſh; as I can expreſs my meaning upon the ſubject with greater preciſion as well as brevity in our own, than I can poſſibly do in a dead language.——— The Greeks are not to be conſidered as dividing their tenſes into *paſt*, *preſent*, and *future*, but into IMPERFECT, PERFECT, and INDEFINITE: (See Harris's Hermes, p. 130. Monboddo on the Origin, etc. Vol. II. p. 126.) — and this primary diviſion, it ſhould be carefully obſerved, relates to ACTIONS, not to TIMES.——To each of theſe diviſions belong two tenſes. Thus γραφω is the *imperfect* of the *preſent*; εγραφον is the *imperfect* of the *paſt*:—— the former denotes, that at *this preſent* time the action of *writing* is *not completed*; the latter, that at ſome *paſt* time the ſame action was *not completed*.—— Γεγραφα is the *perfect* of the *preſent*; εγεγραφειν is the *perfect* of the *paſt*: the former denotes, that at *this preſent* time the action of *writing* is *completed*; or, in other words, does not imply any other action as intervening between the action, which it expreſſes, and the preſent time; but conſiders itſelf as *immediately* connected with the preſent time; (though it by no means hence follows, as Gaza affirms, (See Hermes, p. 129.) that it is eſſential to this tenſe to point out an event or action, which has *juſt now* taken place; as ſufficiently appears from the following paſſage of Plato: (Apol. Soc. § 32. Edit. Foſter.) —— και ει τις αλλος ΤΩΝ ΠΑΛΑΙΩΝ δια κρισιν αδικον ΤΕΘΝΗΚΕΝ.) the latter, that at ſome *paſt* time the ſame action was *completed*; or, as Lord Monboddo accurately remarks, (p. 145.) " it expreſſes, that the action of " the verb is paſſed, not only with reſpect to the preſent *now*, " but alſo with reſpect to another action likewiſe paſt; ſo that " there is a ſecond paſt action plainly *implied* in the tenſe, and " which is always *expreſſed* either in what follows or goes before in the diſcourſe." Γεγραφα may be properly tranſlated, *I have NOW written*; εγεγραφειν, *I had THEN written*.—— Γραψω is the *indefinite* of the *future*; εγραψα is the *indefinite* of the *paſt*; and frequently of the *preſent*.——I uſed to wonder, why the *aoriſt* ſhould be derived from the *future*; till by diveſt-

ing

tum. (Vide Sharpe's Origin of the Greek Tongue, p. 59.) Schema vero ſubjectum mentem meam optime illuſtrabit.

ing myſelf of the common language of Grammarians, and attending to the arrangement of the tenſes, I clearly perceived that the Greeks conſidered their *future* as an *aoriſt*. "*Aoriſts*" ſays Mr. Harris, (Hermes, p. 123.) "are uſually by Gramma-"rians referred *to the Paſt*; ſuch are ηλθον, *I went*; επεσον, *I* "*fell*; *&c.* We ſeldom hear of them in *the Future*, and more "rarely ſtill in *the Preſent*. Yet it ſeems agreeable to reaſon, "that *whereever Time is ſignified without any farther circum-*"*ſcription, than that of Simple preſent, paſt, or future, the Tenſe* "*is* AN AORIST."——"I agree with Mr. Harris," ſays Lord Monboddo, (p. 130.) "that γραψω, or *ſcribam*, expreſſes "the future action indefinitely, without determining whether "it be perfect or not."——(p. 129.) "I think εγραψα, *I* "*wrote*, or *did write*, is clearly an aoriſt,——expreſſing "ſimply that the action is paſt, without expreſſing whether it "was or was not a perfect or complete action at that time." ——The ſame learned author intimates, (p. 127.) that the term *indefinite* cannot be applied to the *preſent*. But I think it fairly may, even upon his own principle. For he juſtly obſerves, (p. 134.) that the *preſent* of Grammarians is different from the *now* or inſtant of philoſophers, and has a certain extenſion. Whenever therefore a tenſe expreſſes an action as performed in ſome portion of this *extended preſent*, without defining whether the action is perfect or imperfect,—— that tenſe is properly called an *indefinite* of the *preſent*.—— The Latins divide their tenſes into *imperfect* and *perfect* only. For as they have no *aoriſt*, and *two futures*,—— one of theſe they claſs under the *imperfects*; (See Hermes, p. 138.) the other under the *perfects*.——From what has been ſaid it will appear, that Dr. Clarke's ſyſtem of the tenſes, however juſt in itſelf, is by no means adapted to the ſtructure of the Greek language; as he has joined together the *imperfectum* and *pluſquam perfectum*, the *preſent* and *perfect*, which by their arrangement are kept aſunder; and has ſeparated the *imperfectum* and *preſent*, the *pluſquam perfectum* and

per-

VOX ACTIVA.

τυπεω, τυπεσω, τυπεα.

ετυπεον, ετυπεσα, ετυπεαν.

VOX PASSIVA.

τυπεομαι, τυπεσομαι, τυπεαμαι.

ετυπεομην, ετυπεσαμην, ετυπεαμην.

Præteritum actívum a præſenti oritur, mutando ω in α. Quando vero conſonantem ante α recipit, iſtam ſortitur a themate in ω eandem

perfectum, which by their arrangement are joined together.— His following aſſertion is particularly inaccurate: ——Eodem modo ac qui, *perii*, dicat; quod apud Anglos effertur, *I am undone*; æque REM *præſentem* dicat, ac qui dixerit, *pereo*, *I am periſhing*. This confuſion aroſe from not attending to the diſtinction, which I have laid down in the beginning of this note. He ought to have ſaid,———æque REM *perfectam* TEMPORIS *præſentis* dicat, ac qui dixerit, *pereo*, *I am periſhing*, REM *imperfectam* TEMPORIS *præſentis* dicat.——*Perii*, *I am undone*, denotes as perfect and complete an event, as *ſaltavi*, *I have danced*, does an action: ——that the *effects* of the former remain, and that the latter is paſſed and no traces are left behind it; ——depends entirely upon the *nature* of the event or action, and is not at all connected with the *force of this tenſe*. I cannot therefore aſſent to Lord Monboddo's obſervations, p. 135. 136.———I muſt not conclude this note without intimating to the reader, that in my Scheme of the Tenſes I have exhibited εαν as the termination of the *pluſquam perfectum*, not only becauſe it is thus at once formed from the perfectum by adding ν, but alſo becauſe it was terminated by the Ionians in εα, who threw away ν, as they do in the third perſon plural of the perfectum paſſive; which Ionic termination the Old Attics contracted into η. Vide Daweſ. Miſcellan. Critic. p. 232. 233. Porti Lexic. Ionic. ſub εα et ηδεα. Maittaire, Dialect. p. 64. 126. Koen. ad Gregor. p. 50.

conſonantem habente: εϛηκα, verbi gratia, ab εϛηκω derivatur, τετυφα a τετυφω, δεδοικα a δεδοικω, πεφυκα a πεφυκω· neque quod Bentleius aliique exiſtimârunt, εϛηκω ab εϛηκα, etc. (Vide Diſſertat. de Phal. p. 357. Maittaire, Dialect. p. 214. Koen. ad Gregor. p. 81.)——Perfectum autem paſſivum a perfecto activo fluit addendo μαι, ut τετυφα, τετυφαμαι. Hanc vero deducendi rationem veritatis fundamento ſuperſtrui, ex tertia perſona plurali, τετυφαται, Ionibus uſitata clariſſime patet; quæ ſine ambagibus, litera ν ſolummodo abjecta, a τετυφανται formatur. *Edwards.*

του αυτου τροπου) Hippocrates, Νομῳ, p. 41. Η μεν γαρ φυσις ημεων οκοιον η χωρη· τα δε δογματα των διδασκοντων οκοιον τα σπερματα. *Edwards.*

διατειναμενος) Vide Steph. Theſ. in voc. T. III. col. 1289. *I can ſay with confidence. Edwards.*

P. 6. *απεδωκεν*) Εδωκα non eſt aoriſtus primus a διδωμι, ſed ab antiquo verbo δοκεω.—δοεω,—δοκεω, δοκεσω, εδοκεσα, εδοκεα, εδοεκα, εδωκα· unde δῶκε circumflectitur.—Similiter, θεεω,—θεκεω, θεκεσω, εθεκεσα, εθεκεα, εθεεκα, εθηκα· unde θῆκαν (Odyſſ. A. 223.) circumflectitur.——Hinc liquet horum aoriſtorum analogiam parum a Grammaticis fuiſſe perſpectam. *Edwards.*

τινδεχομενον) Vide Budæi Comment. Ling. Græc. p. 565. Hoogev. ad Viger. p. 350. Boſ.

p. 370.——*As far as the thing admits of.* h. e. *in ſome meaſure. Edwards.*

αναδραμειν) Textus habet aliquam obſcuritatem, ut primo aſpectu tironem ſenſus fugiat. Ideoque pro αναδραμειν, Spirenſis B. Albini impreſſio anno 1584. ſubſtituit αναλαβειν, quod eſt recipere, vel reſarcire, ſive reparare; ut ſit ſenſus; ſi quis putet homines non bonæ indolis, poſtquam bonam nacti ſunt informationem, non poſſe illum defectum reſarcire, eum longe a ſententia errare. *Weſthuſius.*

Heſychius ex Vulcob. Cod. edidit αναδαμειν, nullo plane ſenſu. Alii habent αναλαβειν, quod tamen in nullo Codice repertum fuit. Fruſtra torſerunt ſe in hoc loco extricando omnes Interpretes; quem iterum tentavit Heuſingerus in Libello Animadv. ad Plutarch. de Diſcrimine, inſerto Miſcell. Lipſ. Noviſſ. Tom. X. p. 296. —8. ſed nullo ſucceſſu. Optime Geſnerus ad Orphei Argonauticon, v. 1202. qui docuit, exemplo alio ex Luciano allato, αναδραμειν cum accuſativo dici pro emendare peccatum, ſumpta ſine dubio notione a curſoribus. Vide etiam quæ dixi in Periculo in Pindarum, p. 118. *Schneider.*

Nihil ad rem pertinet Orphei locus. Vulcobius dat αναδαμειν· unde facillime exſculpi poteſt ANAΛABEIN. Δ enim et Λ ſæpe a Librariis con-

fundi norunt omnes. “ Litera Δ, ſi non plene “ exaretur, videbitur eſſe Λ: ut ſi forte quid in- “ cidat inter infima crura hujus, credetur eſſe Δ.” Cleric. Ars Crit. T. II. p. 116. Vide Pierſon. ad Moer. p. 423. Koen. ad Gregor. p. 225. D'or- vill. Crit. Vann. p. 449.—M autem et B fre- quentiſſime invicem permutantur. Vide Salmaſ. Plinian. Exercitat. p. 284. col. 1. C. Pierſon. ad Moer. p. 96. *Edwards.*

πολλȣ) Subintellexerim, ΑΠΟ πολλȣ ΜΕΤΡΟΥ ΤΗΣ ΟΔΟΥ, μαλλον δε ΑΠΟ τȣ παντος ΜΕΤΡΟΥ ΤΗΣ ΟΔΟΥ. “ Apud Plutar. rurſum διαῤῥαμαρτάνειν τȣ “ πάντος exponitur, Tota errare via.” Steph. Theſ. T. I. col. 387. *Edwards.*

πραγμα) Πρἄγέω, πρἄγω, πραέγω, πρᾶγω· unde πρᾶγος, πρᾶγμα, πρᾶξαι, πρᾶξις, circumflectun- tur.—Mira vero narrat doctiſſimus Clarkius ad Iliad. Β. v. 314. “—πρατ]ω, επρἄγον, πεπρἄγα; “ *unde* non modo πρἄγος, ſed et πρἄγμα, etc. “ circumflectuntur; id quod ſyllabis *poſitione* “ *ſola* longis nullo modo convenit.” Quaſi hæ voces, ſi diis placet, circumflectantur, *quia* pe- nultimas habent *natura longas*. *Edwards.*

πονῳ) Fabricius legit τονῳ, fidem codicis manu ſcripti ſecutus, quam et noſter codex ſcriptus comprobat lectionem. Ad ſenſum nihil admo- dum intereſt: niſi quis mecum cogitet, τόνον ra- tione ſui etymi non admodum facere ad cur- vandum. *Xylander.*

Pro ποὺῳ Cod. Fabric. Xyl. Turn. Vulc. Bong. Aug. Voſſ. 2. habent τουῳ, quod recipi potuiſſet. *Schneider.*

ει τι) "Infinitum nomen τις et τι ſimiliter "quidem τῳ ει ſubjungitur, ſed illud tamen ali- "ter afficit, ita ut ει τις et ει τι includat condi- "tionem, ſi originem ſpectamus et principem "uſum: verum loquendi forma obtinuit, ut to- "tum illud ει τις et ει τι non tantum notet *ſiquis* "et *ſiquid*, ſed plane ſibi vindicaverint uſum τε "ὁςις αν, ο, τι αν, οσα, *quicunque, quodcunque, om-* "*nes, omnia:* ita ut conditionis exigua admodum "reſtent veſtigia." Hoogev. Doctrin. p. 365. —*Let what will be done. Edwards.*

αν λαβειν) Αναλαβειν recepi ex Turneb. pro vulgato αν λαβειν. Plato Theæt. § 31. αξιον περι δοξης αναλαβειν παλιν ſc. τον λογον. *Schneider.*— Αναλαβειν legit quoque Aſhtonus. *Edwards.*

P. 7. βακτηριας) "In Suetonii Nerone videor "obſervare morem veterem, cui, meo animo, "interpretes non faciunt claram ſatis lucem. "Faciam ego.

Cap. XXIV.

"*Atque etiam in quodam Tragico actu, cum* "*elapſum baculum cito reſumpſiſſet; pavidus et me-* "*tuens ne ob delictum certamine amoveretur, non* "*aliter confirmatus eſt, quam adjurante hypocrita*

“ *non animadverſum id inter exſultationes ſucclama-*
“ *tioneſque populi.*

“ Baculum intelligi volunt lauri ramum, quem “ vates et actores inter canendum manu tene- “ bant: unde ῥαβδῳδοι et ςιχῳδοι dicti Græcis. “ Et quin tale aliquid apud priſcos Græcos fu- “ erit, non eo negatum: paulo aliter tamen “ mos ſcenæ fuit, quem tangit Romanus ſcrip- “ tor. Eum intelligere videor ex ſolius Plutarchi “ verbis, libello Περι παιδων αγωγης.——— “ Clarum enim ex eo, baculos aliquos inflexos “ fuiſſe, quos hiſtriones, et præſertim ſaltatores, “ manu geſtarent; ſive ad concinnitatem ali- “ quam motus, ſive ad geſticulandum *.” Lipſ. Elect. I. 21.—Vide Pitiſc. ad loc. Sueton.— Lexic. ſub voc. *Baculos.* *Edwards.*

αλλα) Αλλα hic vertendum cenſuerim, *igitur*, *itaque*. Vide Reiſk. ad Theocrit. Idyll. 2. v. 10. Forſter. in Indic. I. ad Platon. Dialog. ſub voc. αλλα. *Edwards.*

των) Recepi ex Voſſ. 1. probante Heuſing. τε κατα φυσιν pro vulgato των κατα φ. *Schneider.*

εγενετο) Imperfectum pro Præſenti. Vide Hoogev. ad Viger. p. 209.— Nimirum, ubi propoſitio *ſemper* eſt vera, perinde eſt, ſive *præſenti*, ſive *imperfecto*, ſive *aoriſto*, utaris. *Edwards.*

* Confer Anacreont. Od. 38. v. 4. Guy's Letters on Greece, Vol. I. p. 199.

Αγαθη γη πεφυκεν) Hæc cum interrogatione legi debent; plane ut iſta, Αλλ' εςι τις κ. τ. λ. *Edwards.*

αμεληθεισα) Αμεληθεντς, αμεληθεντεσα, αμεληθεεσα, αμεληθεῖσα.—Dativus vero pluralis declinationis impariſyllabicæ, ut hoc obiter moneam, olim ſemper a dativo ſingulari deducebatur interſerendo ΕΣ: ut τιθεντι, τιθεντΕΣι, τιθεεσι, τιθεῖσι, —λεοντι, λεοντΕΣι, λεοεσι, λευσι. *Edwards.*

εξαπολλυται) Εξαπολλυται minus eſt quam απολλυται, (male.) aliquanto etiam durius de terra. *Schneider.*

αποκροτος)—"At in propria ſignificatione "acceptum copulatur etiam cum τραχυς, apud "Plutarchum De liber. educ.—durum et aſ-"perum. (ubi ſunt etiam qui reddant, Quod "dum calcatur pedibus, propter duritiem ſo-"num reddit.") Steph. Theſ. T. II. col. 457. *Edwards.*

εξηνεγκε) Aoriſtus hic denotat *conſuetudinem.* Vide Critical Review, Vol. XLVII. p. 403. 404. *Edwards*.*

παιδαγωγιας) Παιδαγωγιαν et παιδαγωγειν de rebus inanimatis dici docent Davis ad Max. Tyrium, Diſſ. 14. p. 149. Rhoer ad Porphyrium, p. 15. De animo humano primum a

* Vide ſis etiam Dalzel, Analect. Græc. T. I. p. 17. Wakefield, Silv. Crit. p. 17.

Platonicis uſurpatum eſſe videtur, qui animum παιδα dicebant. cf. Porphyr. de Abſt. I. 41. *Schneider.*

—— " Idem certe ad plantas etiam tranſtulit " hoc nomen (ſicut παιδειαν ad eas tranſtuliſſe " Theophraſtum, ſuo dicetur loco) in libro De " pueris educandis;" —— Steph. Theſ. T. III. col. 11. *Edwards.*

γινονται) Γινεται reſcripſi pro vulg. γινονται, monitu Mich. Heuſingeri in Addendis. *Schneider.* Male. " Apud Auctores ſæpe nomina neutra " pluralia cum verbo plurali juncta reperias. " Noſter lib. 1. pag. 72. in eâdem etiam periodo " diverſos adhibuit numeros: εν τοις πολεμικοις " τα καινα μηχανηματα ευδοκιμει· ταυτα γαρ μαλλον " και εξαπαταν δυνανται —— Confer Joh. X. 27." Hutchinſon ad Xenoph. Cyropæd. p. 443. Vide Hoogev. ad Viger. p. 190. *Edwards.*

τελεσφορα) " A Plutarcho τελεσφορα appellan- " tur δενδρα, Arbores quæ fructus ad maturita- " tem perducunt, Quæ fructus tempeſtivos et " maturos ferunt." Steph. Theſ. T. III. col. 1386. *Edwards.*

εξαμβλυται) Corruptum hoc verbum; nullum enim fundit ſenſum. Lectionem veram ſervavit Cod. Aug. ubi ſcribitur, εξαυλυται, ſcripto υνε ſuper υται, unde juſſu Ill. BRUNCKII recepi pro vulgata εξαμβλυται (εξαμβλυνεται.) *Schneider.*

Nihil vetat quo minus εξαμϐλυται vera ſit lectio. Senſu certe metaphorico apud Ælianum accipitur a Suida citatum ſub voc. Εξημϐλωσεν. *Edwards.*

καχεξιαν) Καχεξια h. l. ſignificare videtur vel intemperantiam, vel pravam conſuetudinem. *Weſthuſius.* Recte. Neque enim, quod exiſtimabat Stephanus, *malam corporis habitudinem* hoc loco ſignificat, ſed quod Anglice dicimus, *bad habits.* Optime reddit Philemon Holland, *an evill habit or cuſtome.* *Edwards.*

γυμνασαμενοις) Vietor legit γυμνασαμενοις.—— Rivander τοις γεγυμνασμενοις.— *Weſthuſius.*

Minus recte Ald. et Baſil. γεγυμνασμενοις propter ſeq. κατασ. *Schneider.*

Parum valet Schneideri ratio. Max. Tyr. Diſſertat. XXV. p. 13. Edit. Reiſk. Ηδη και Σπαρτιατης ανηρ ϰκ εν Λυκειω τραφεις, ϰδε εν Ακαδημια ΓΥΜΝΑΣΑΜΕΝΟΣ, ϰδε εν φιλοσοφια πεπαιδευμενος, ——Eodem porro recidunt γυμνασαμενοις et γεγυμνασμενοις. Moeris: Γυμνασεται, Ατ]ικως. γυμνασθησεται, Ελληνικως. Optime de hac voce Clericus, Bib. A. et M. T. V. p. 261.—Pag. 5. il (Kuſter) cite ce paſſage de *Xenophon*: οι μεν γυμνασαμενοι, και χρισαμενοι, οι δε και λϰσαμενοι παρηλθον: qu'il veut qu'on traduiſe, *qui ſe laverunt, qui ſe exercuerunt, et qui ſe unxerunt*; mais cela n'eſt point neceſſaire et rien n'empêche qu'on ne

regarde ces trois Verbes comme paſſifs, et qu'on ne puiſſe les rendre par *exerciti*, *lavati*, *et uncti*. *Edwards*.

P. 8. Τινες δ' ιπποι) Cum ſequenti loco de equis comparabis Xenophontem, Memor. 4. c. 1.— οτι αι αριςαι δοκουσαι ειναι φυσεις μαλιςα παιδειας δεονται· επιδεικνυων των τε ιππων τους ευφυεςατους, θυμοειδεις τε και σφοδρους οντας, ει μεν εκ νεων δαμασθειεν, ευχρηςοτατους και αριςους γιγνομενους, ει δε αδαμαςοι γενοιντο, δυσκαθεκτοτατους και φαυλοτατους. In reliquis mali equi notis Plato in Phædro p. 347. ponit κρατεραυχην, quod ipſum noſtrum σκληραυχην eſt. *Schneider*.

σκληραυχενες) Populus Iſraeliticus a Deo dicebatur קשה ערף *durus cervice*. Vide Cleric. ad Exod. 32. 9. Hammond. ad Act. 7. 51. Pitiſc. ad Quint. Curt. 6. 3. *Edwards*.

οπου γε) Porro pro οπουγε melius forte legi οπου και vel οπουγε και, demonſtrant exempla uſus hujus ab Heuſingero allata. *Schneider*. Male. Lucian. Prometh. T. I. p. 183. Edit. Var.— ΟΠΟΥ ΓΕ ει και το παν τουτο πυρ υφελομενος κατεκομισα εις την γην,—*Edwards*.

Θετταλος) De Theſſalo mihi non liquet. *Schneider*.

Mire hunc locum vertit Eraſmus, Apophtheg. Lib. VI. T. IV. col. 293. Edit. Cleric. " Theſſalus quidam interrogatus, quinam eſſent

" Theſſalorum *deterrimi*; Qui, inquit, a bellicis " negotiis otium agunt. Barbari neſciunt uti " pace." Mentem Plutarchi recte ceperunt Xylander atque Fordius in Anglicana verſione: Ii nempe Theſſali, qui per totam vitam in bellicis laboribus fuerant occupati, manſuetiores ſunt facti. *Edwards.*

ηθος) Fabricianus codex hic, ut et alibi, caſtigatior. Ego tamen legi legendumque autumo: *και γαρ το ηθος εθος εςι πολυχρονιον.* Quod monui propter eos, qui noſtra cum Græcis comparabunt. *Xylander.*

Variat lectio. Eſt qui legit, *και γαρ το εθος εςι*, quod vitioſum puto et correctori Typographico imputandum. Gul. Xyland. *και γαρ το ηθος εςι.* Vietor: *και γαρ το ηθος εςι πολυχρονιον εθος.* Edit. Lipſ. habet εθος, p. 9. Conſentiunt edit. Lubec. Hall. Ien. At Francofurtana legit *το ηθος εςι πολυχρονιον. Weſtbuſius.*

Εθος poſt πολυχρονιον adjeci ex ſchedis Wolfianis. Dubitat tamen Heuſing. num ex codice an e conjectura ducta ſit illa lectio. Certe neceſſariam eſſe viderunt omnes Interpp. *Schneider.*

———Other copies have ΗΘΟΣ: both (ſo far) right, for I would recommend Και *γαρ το* ΗΘΟΣ ΕΘΟΣ *εςι πολυχρονιον.* Taylor's Elements of the Civil Law, p. 244.——Η δ' *ηθικη εξ εθυς περιγινεται, οθεν και τενομα εσχηκε μικρον παρεκκλινον*

Atticarum minime ſtudioſus, p. 146. de Phædra: ως ταυτης τα φυλλα εσιναμωρει της μυρσινης, ubi Intp. *inſaniam ſuam oblectabat.* Noſter in vita Ciceronis, T. 4. p. 498. dixit etiam λιχνευειν την δοξαν. —Ceterum eandem hiſtoriolam de Lycurgo habet Noſter in Apopht. Lacon. p. 226. ubi tamen monet alios aliter narrâſſe. Denique eadem Nicolaus Damaſcenus copioſius narrat in Excerptis Valeſii, p. 446. unde locum excripſit Suidas, T. 2. p. 471. Scilicet apud vulgus imperitum, ubi ratio parum valet, exemplorum eſt tutiſſimus et ſaluberrimus uſus. *Schneider.*

παιδειαι) Παιδειαι, διδασκαλιαι, βιων αγωγαι, Anglice reddiderim, *diſcipline, inſtruction, the formation of life. Edwards.*

αυτικα δη μαλα) "Aditur (τῳ αὐτικα) et μαλα, "quo quam breviſſima mora intelligatur."— "H. Stephanus το δη παροπληρωματικον exiſtimat "in illis locis, in quibus inter αυτικα et μαλα "ponitur, quum dicitur αυτικα δη μαλα apud "Demoſthenem. Verum ecquis non agnoſcit "primariam notionem, qua actus aliquis ma- "turatus ſignificatur?" Hoogev. Doctrin. p. 174, 303. Vide Zeun. ad Viger. p. 382. *Edwards.*

δυο) Δυο ante σκυλακας admonitu libri Granvelliani, i. e. Voſſ. 4. et Auguſtani, delevi, jubente etiam Heuſingero. *Schneider.* Male. *THE two whelps. Edwards.*

διαφηκε) Ηκα non eſt aoriſtus primus ab ιημι, ſed ab antiquo verbo εκεω. — εεω, — εκεω, εκεσω, εεκεσα, εεκεα, εεεκα, εηκα, (unde εηκε, Iliad. A. 48.) ῆκα. — Augmentum nullum habebat Græca lingua antiqua: — temporis vero progreſſu *ſyllabicum* verbis præfigi cæpit: — *temporale* autem nonniſi eſt ſyllabici et ſequentis vocalis vel diphthongi *contractio*. — Pulcherrima eſt eademque veriſſima Burgeſſii obſervatio ad Daweſ. p. 404. " Sub hæc tempora cum alia addebant, " tum quoque ſimul *augmentum* verbis præfi- " gere potuerunt: quod in Homericis ſæpe ap- " paret, et ſæpius ſane, veriſimile eſt, quam " reliquerit antiquiſſimus poeta. Et in iſto " linguæ ſæculo Homerus vixiſſe videtur, quo " ei non omnino exoleverit antiquiſſima ſim- " plicitas; cumque valere cæperint, quæ poſtea " latius in uſu venerint; cum porro ea, quæ " vulgi uſu exciderant, in promptu fuerit revo- " care. Quæ vero apud Homerum ad diverſas " dialectos referuntur, ſunt varietates locutionis " non *diverſis populis* et quaſi e *diverſis linguis* " petitæ, ſed quæ inconſtantia linguarum pe- " perit; quæ nova aliqua quotidie comminiſci- " tur, dum ſane a rudibus ſuis principiis ad " elegantiam progreditur." — Vide Foſter. Tentamen etc. p. 108. Lennep. ubi ſupr. p. 254. *Edwards.*

κατευθυ) Sequentia (*Και ευθυς των σκυλακιων ὁ μεν*) reſtitui ex Cod. Aug. vulgo enim legebatur: *κατευθυ των σκυλακων· και ὁ μεν.* languide. *Schneider.* Nos Anglice: *in a ſtraight line from the whelps. Edwards.*

P. 10. *αποϐεϐηκε*) *has turned out.* Vide omnino Toup. ad Longin. p. 235. *Edwards.*

Περι δε τροφης) — De re vero ipſa bene quidem noſter diſputavit ex ratione morum et naturæ, ſed quæ longe illuſtriora ſunt, ex medicina petita argumenta, omiſit. cf. omnino præclara Favorini diſputatio ap. Gellium, XII. c. 1. *Schneider.*

υπεχειν) C. Turn. *επεχειν*, utrumque probum. Sic infra c. XII. *μαςον υπεχουσαν.* At de Fort. Rom. p. 320. D. *θηλην επειχε.* Dionyſ. Halic. A. R. 1. 84. *μαςους επειχε*, quæ cum aliis exempla habet Heuſing. Euphorion ap. Stobæum, p. 333. *μαςον επισχομενη. προσεχειν μαζον* de dracone Æſchylus, Chœph. v. 529. *Schneider.*

ως αν) *as IF loving.* Vide Hoogev. Doctrin. p. 1224. II. *Edwards.*

το——λεγομενον) Vide Zeun. ad Viger. p. 14. *Edwards.*

ονυχων) "*Απο των απαλων ονυχων*: id eſt, A teneris unguiculis, pro eo quod eſt, a prima pueritia. Tranſlatum a catulis, quorum unguiculi nondum duruerunt. M. Tull. a tene-

" ris, ut Græci dicunt, unguiculis. Flaccus in
" Odis:

"—Et inceſtos amores De tenero meditatur
ungui.

" Plutarchus in libello De puerorum inſtituti-
" one: ως αν ενδοθεν, και (το δη λεγομενον) εξ ονυχων
" αγαπωσι τα τεκνα. id eſt. Ut intrinſecus, et
" quod dicitur, ab unguiculis ament liberos.
" hoc eſt, a prima ſtatim infantia. De matri-
" bus loquitur, quæ ſuis uberibus lactant fœtus
" ſuos." Eraſm. Adag. p. 10. col. 2.——" *A
" teneris, ut Græci dicunt, unguiculis*)——ſæpe
" hoc Cicero legerat in Græcis libris; nos ege-
" mus exemplis. Plutarchus tamen εν τω περι
" παιδων αγωγης, εξ απαλων, inquit, (ſic enim eſt
" in antiquo libro nobiliſſimi et eruditiſſimi ju-
" venis Jo. Vincentii Pinelli) ονυχων αγαπωσι τα
" τεκνα." Manutii Comment. in Epiſt. Cic. ad Famil. 1. 6. p. 37.—Male igitur Schneiderus το απαλων delendum cenſet. *Edwards.*

τιτθαι) Ammonius, p. 135. Edit Valcken. Τιτθη και Τροφος και Τιθηνος διαφερει. Τιτθη μεν γαρ εϛιν η μαϛον παρεχȣσα· Τροφος δε και Τιθηνος, η την αλλην επιμελειαν ποιȣμενη τȣ παιδος, και μετα τον αττογαλακτισμον. Vide Fordium ad loc. *Edwards.*

ατε) Particulam ατε in hunc modum explicuerim:—τε idem valet atque και·—α num. eſt plur. pro ſing.—et ſupplendum, και εχȣσιν,

πλατων) Vide Platon. de Repub. T. II. p. 377. Edit. Serran. *Edwards.*

αναπιμπλασθαι) Pro vulgato αναπιμπλασθαι reſcripſi ex Cod. Aug. αναπιπλασθαι, ut conſtans in oratione ſit Plutarchus; ſic enim c. 2. § 6. εμπιπλανται. *Schneider.*

Κινδυνευει) Κινδυνευω præter alia ſignificat, *prope ſum in eo.*—Sic κινδυνευει Φωκυλιδης, *prope eſt in eo*, ut recte monere videatur. *Weſthuſius.*

Κινδυνευω, as all know, properly ſignifies *to be in danger:* then as thoſe, who are in *danger* of committing an action or ſuffering a calamity, are *near* committing that action or ſuffering that calamity;—κινδυνευω dropping the idea of *danger* ſignifies ſimply *to be near to.* Timæus: Κινδυνευει. ΕΓΓΙΖΕΙ. Vide Ruhnken. ad loc. p. 116. nec non Toup. ad Longin. p. 209.—I cannot omit taking this opportunity of expreſſing a wiſh, that ſome laborious and accurate ſcholar would compile a Lexicon of the Greek language in Greek and *Engliſh*; in which the connection between the different ſignifications of words ſhould be carefully pointed out, as often as it could be traced; which I believe by attention might be done in moſt inſtances. I am perſuaded that a work of this nature might be executed with much more preciſion in our own, than in the Latin language. Du Soul's com-

plaint on this head in his Preface to Bryan's Plutarch is very juſtly founded. Dolendum etiam, quod Lexica nulla extent, quæ in juniorum ſaltem gratiam, Græcas voces *vernaculis* reddant. Abſurdum enim eſt, ope Latinæ linguæ Græcam ab iis ediſci; tum quia Latinam ii nondum ſatis norunt, tum quod ipſi Lexicon ſcribenti magis familiaris ſua eſt meliuſque perſpecta, *expreſſiuſ*que adeo et *ſignantius*, ſi eam vel leviter excoluerit, vim verborum phraſiumque reddere poterit.

" Non procul ab iis verbis, quæ modo ex-
" pendimus, Socrates, cum dixiſſet ſe ob *ſapien-*
" *tiæ humanæ* famam invidioſum factum fuiſſe,
" ait: τῳ οντι γαρ κινδυνευω ταυτην ειναι σοφος: quæ
" loquutio frequens eſt apud *Platonem*, cum in
" hac Apologia, tum alibi paſſim.—Hæc autem
" loquutio nullo modo Latine exprimi poteſt.
" Habet *Ficinus*: *Nam hac reverâ ſapiens eſſe*
" *videor*; qui ſenſus non eſt quidem alienus ab
" hoc loco, ſed nullo modo vim verbi κινδυνευω
" exprimit. Norunt omnes eam vocem deduci
" απο τε κινδυνε, *a periculo*, et ſignificare plerum-
" que *periclitari*; verum Latina voce hic uti
" non licet, quia *periclitari* Latine loquentes
" non dicunt, niſi de re quæ infeliciter cadere
" poteſt, et cujus eventus non ſine metu ex-
" ſpectatur; vox vero Græca adhibetur etiam,

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" ubi nulla metuendi ratio eſt, ut in hoc loco, " et alibi ſæpe apud *Platonem*."——Cleric. Ars Crit. T. I. p. 130. *Edwards*.

Παιδ')—Verſus hic in Phocylideis hodie non exſtat, ut et alius in libello de ratione audiendi adductus, aliique alias. Eſt autem vitiatus, et fortaſſe ſic recte legitur:

Παιδ' ετ' εοντα χρεων δη καλα διδασκεμεν εργα. *Xylander*.

Hunc verſum in duos ſic diviſum oportuit:

——— χρη παιδ' ετ' εοντα

Καλα διδασκεμεν εργα———

Edwards.

τοινυν) " Originem particula τοι ducit ab an- " tiquo ablativo, qui olim terminabatur in οι, " poſtea in ῳ. Ita dixerunt vetuſtiſſimi τοι λογοι, " pro quo nunc τῳ λογῳ ſcribimus: cujus flec- " tionis nonnulla reſidua ſunt veſtigia in da- " tivis et ablativis μοι, σοι, οι, item in οποι, et " πεδοῖ, mutato accentu, a πέδον *ſolum*.—Cognita " origine, facile eſt invenire genuinam poteſta- " tem primariamque notionem: ſic enim τοι pro " τῳ poſitum idem ferme notabit quod τϗτῳ, " τῳ οντι. *hoc*, *hac re*, *re ipſa*, *ob hanc rem*, *ideo*, " *quare &c.*——ΤΟΙΝΥΝ.—Servat τοι eam no- " tionem, quam ipſi in principio hujus capitis " aſſignavi, quare totum hoc τοινυν reddit Heſy- " chius δια τϗτο. Verum το νυν non omnino

" negligendum opinor, quia ſolitaria particula " τοι per ſe pro δια τυτο ponitur. Temporis " veſtigium ubique ſervat νυν in τοίνυν, quod " quia obſcurius eſt, ideo in compoſitione poſt " τοι amittit accentum." Hoogev. Doctrin. p. 1152. 1162.—*upon this account now*—h. e. *after what I have already ſaid, it will NOW be proper to notice this:*—Theoc. Idyll. X. v. 10.

Ουδαμά νυν συνεβα τοι αγρυπνησαι δι' ερωτα;

Did it nevér now fall to your ſhare——

Vide omnino Reiſk. ad loc. *Edwards.*

P. 13. τροφιμοις) Τροφιμος vocabulum medium eſt; veluti apud Latinos vocabulum *Alumnus*: utrumque et activam et paſſivam ſignificationem admittit, et eum notat, vel qui *nutrit*, vel qui *nutritur*. *Weſthuſius.*

μεν τοι) C. Aug. μεντε. Mihi, ut verum fatear, neutrum placet: malim fere ετι δε. Sed judicent alii. *Schneider.*

περιτρανα) Vide Scotti Appendic. col. 705. *Edwards.*

συναναχρωννυμενοι) Verbum συναναχρωννυμενοι recte illuſtravit Heuſingerus; eſt vero notione illa (inficior contagine) Plutarcho fere proprium. Sic noſter in Agide, T. 4. p. 303. τυς βιυς και τυς τροπυς δεδιως, μη συναναχρωννυμενοι τοις πολιταις τρυφης και μαλακιας—εντεκωσι ζηλον, ubi mira emen-

datione Solanus legi volebat συναναχρωννυμενοι. *Schneider.*

——"id eſt, συναναςρεφομενοι και συντροφοι γε-"νομενοι, ut paulo ante loquitur. id eſt, Conver-"ſantes et conviventes. ex barbarorum enim et "pravorum hominum commercio atque con-"victu facile aliquis vitium aliquod contrahit. "metaphora ab iis qui contactu colorantur." Steph. Theſ. T. IV. col. 635.—Συναναχρωννυμαι properly ſignifies (1) to receive a *colour* or *tinge* by coming into *contact* with another:—then (2) in a metaphorical ſenſe, *to be infected*:—afterwards (3) dropping the idea of *colour* and retaining only that of *contact*, it means ſimply, to have an *intercourſe* with, to *mix* with.—In the paſſage before us I would rather underſtand it with Stephans in the laſt ſenſe: but in the place produced by Schneider from the Lives it abſolutely *muſt* be taken in this ſenſe; and is accordingly properly tranſlated *confuſi*. Schneider therefore has committed an error.

βαρβαροις) I ſuppoſe with Mr. Wiſe, (Enquiries etc, p. 12.) that the firſt inhabitants of Greece were Scythians; upon whom the Greeks beſtowed the epithet of *Barbarians*: the characters attributed to the *Pelaſgians* by Herodotus and Strabo point them out to be the ſame with the Scythians. Though Herodotus (I. § 57.) conjec-

tures that the Pelaſgians ſpoke a barbarous language; yet this barbarous language was probably the Greek tongue in its moſt rude and ſimple ſtate. (Vide Salmaſ. De Helleniſtica, p. 314. 404.)—Hellen the ſon of Deucalion, who reigned in Theſſaly, having collected his forces and conquered the neighbouring cities, improved both their language and manners; and called them from himſelf *Hellenes*. (Vide Strabon. Lib. VIII. p. 587. Edit. 1707. Apollodor. p. 24. Ed. Gale. Salmaſ. p. 275.) Hellen left the government to his eldeſt ſon Æolus; who commanding the parts about Theſſaly, denominated the inhabitants of them Æolians. The *Æolic* may be therefore juſtly conſidered as the oldeſt Dialect of the Greek language: (Vide Burgeſſ. ad Daweſ. p. 406.) which, though at firſt it could be only a partial refinement, yet ſeems by degrees to have prevailed over a conſiderable portion of Greece. (Vide Palmer. Exercitat. p. 514. where is a good account how Æoliſm was derived into the Latin ſpeech.)— The Æolic dialect was originally the ſame with the *Doric*: (which was ſo called from Dorus another of the ſons of Hellen, who occupied the places about Parnaſſus:) and this ſameneſs, I apprehend, was owing to the vicinity of the two diſtricts. (Vide Salmaſ. p. 414. 415.)——

reſpondeo, Æolicam et Doricam priſco tempore fuiſſe unam et eandem dialectum, teſte eodem Strabone ibidem: την μεν Ιαδα τῃ παλαιᾳ Ατθιδι την αυτην φαμεν· την δε Δωριδα τῃ Αιολιδι. Omnes in eo conveniunt Pindarum ſcripſiſſe Dorica dialecto. Ipſe tamen eam Æolida vocat, Ode prima Olympionicarum: Εμε δε ϛεφανωσαι κεινον ιππικῳ νομῳ Αιολιδι μολπᾳ χρη. Hoc igitur inde conſtat, antiquam Æolida eandem fuiſſe cum Doride,—(Ibid. p. 417.)—Upon the death of Hellen, the reſt of his ſons expelled Xuthus out of Theſſaly for purloining his father's wealth: (Vide Pauſan. Lib. VII. p. 521. Edit. Kuhn.) who having fled to Athens, married the daughter of Erechtheus; of whom were born Achæus and Ion. The former having committed man-ſlaughter, fled to Laconia, and impoſed upon its inhabitants the name of Achæans. Ion by gaining a victory over the Thracians under Eumolpus obtained ſo much credit, that the Athenians entruſted him with the government of their ſtate; who, having eſtabliſhed ſeveral wiſe regulations, called the country from his own name Ionia.—As then the Doric dialect was the ſame with the ancient Æolic; ſo the *Ionic* was the ſame with the antient *Attic*. "'Tis well known, that the "*Ionians* were *Athenian* Colonies; and at firſt

"the *Ionic* and *Attic* were one and the ſame "Dialect. Now theſe Colonies were carried "into *Aſia* by *Neleus*, but CLXX years before "*Homer* was famous: and even *Homer* himſelf "calls the *Athenians*, Ιαονες, *Ionians*." (Bentley's Diſſertation upon Phalaris, p. 318.) But it will be proper to obſerve that the Doric was the ſame with the ancient Æolic, becauſe it did not *differ* from it: — that the Ionic was the ſame with the ancient Attic, becauſe it was *one* with it. The following remark of Salmaſius is by no means impertinent: — Non hoc iſtis Strabonem puto velle, Ionicam, quali uſus eſt in conſcribenda hiſtoria Herodotus, fuiſſe eandem cum priſca Attica. Minime hæc ejus mens, nec verum dixiſſet, ſi ita ſenſiſſet. Priſca Attica et Ionica eadem fuit lingua, quia et ipſi Attici Iones ſunt appellati ab Ione Xuthi et Creuſæ filio. Tum igitur ut *unus* erat populus Attici et Iones, ita *eadem* lingua Attica et Ionica. (Ibid. p. 413.) And that the obſervation is juſt appears evident from this ſingle conſideration, — that the Ionic dialect itſelf underwent ſome changes. "I make no queſtion, but the *Ionians*, "who were *Attic* Colonies, had a gradual "Change in their Dialect, as well as *Athens* "their common Mother had. For *Herodotus* "informs us, *That the* Ionians *had four quite*

" *different Idioms of Language:* ſo that it's evi-
" dent that They too had varied from the An-
" cient *Attic*." (Bentley, ibid. p. 399.)—In the time of Ion the country was ſo populous, that the Athenians ſent a colony of Ionians into Peloponneſus; who gave their name to the territory which they had ſeized, being called Ionia inſtead of Ægialus. After the return of the Heraclidæ being expelled by the Achæans, they went back again to Athens; and thence were carried by Neleus as an Ionian colony into Aſia. —Cum vero incolis tandem Attica abundabat, Neleus imperium Atticæ Medonti cedens fratri, magnam *Ionum* partem in Aſiam deduxit, et regionem, quam ſui deſiderunt, Ioniam vocavit. Et non ita longo poſt (according to Strabo, p. 872. ſometime *before*,) ex Achæis etiam colonia in vicinam Aſiæ partem migravit, quam deinde *Æoliam* poſt Achæi ſui avum vocarunt. (Burgeſſ. ad Daweſ. p. 401.)—This migration occaſioned the *Æolic* to differ from the ancient *Doric*, and the *Ionic* from the antient *Attic*. (Vide Salmaſ. ubi ſupr. p. 422. 423. Koen. ad Gregor. p. 233.) And as the Doric and Attic themſelves underwent alterations; (Vide Maittaire, Dialect. Introduct. p. 6. Bentley, ubi ſupr. p. 399. 401.)—it follows, that the *original* Greek language is not now preſerved in any

of its Dialects: it muſt therefore be traced out by Analogy*, and by what appears to me a moſt important key, not as yet ſufficiently attended to, THE CIRCUMFLEX ACCENT.

But it is time to return from this digreſſion (which I hope will not be uſeleſs to younger ſtudents,) to the original purpoſe of this Note; which was to introduce Mr. Wiſe's obſervation on the origin of the word *Barbarian.*—"The "Greeks in the mean time, puffed up with "their new acquiſitions of ſcience, began to de-"ſpiſe their unpoliſhed neighbours and allies; and "in return were as much deſpiſed by them.—"Both Thracians and Scythians adhered to "the old way of hieroglyphic writing; rejected "alphabetical letters and thought it a diſgrace "to uſe them: and from that time, as I con-"ceive, they began, by way of reproach, to be "called *Barbarians*, (BOR BARN i. e. *Boreæ Filii*,) or Northern Men."——"In later "times, it is true, the Greeks, in imitation of "the Ægyptians, called without diſtinction all "other nations Barbarous."—(Enquiries etc. p. 78. 12.)

ἀποφέρωνται) *ſhould carry away WITHIN THEMSELVES:* hæc enim vera eſt in hoc

* Concerning the utility of this kind of enquiry, See Taylor's Elements of the Civil Law, p. 553.

loco vis vocis paſſivæ vel reciprocæ.—Vide Weſterhovium ad Terent. And. 1. 1. 46. *Edwards.*

απο τροπυ) "Nonnunquam τροπος ſignificat "potius Recta ratio.—Cui προς τροπυ oppoſi-"tum απο τροπυ, Perperam, Inepte, Inconveni-"enter, Abſurde." Steph. Theſ. T. III. col. 1636. *Edwards.*

οτι αν χωλω) Vide Eraſm. Adag. p. 497. *Edwards.*

παλιμβολαις) "Παλιμβολος. Proprie *ſervus ne-"quam*, ο πολλακις επ' εμπολη μεταβεβλημενος, πα-"λιμπρατος.—Deinde *quilibet veterator*." Ruhnken. ad Timæum, p. 148.—As παλιμβολος is explained by Timæus, επι μια γνωμη μη μενων, it ſeems to have been taken both in an *active* and a *paſſive* ſenſe:—in an *active* ſenſe it ſignifies, *one who rejects or changes his former opinion*; conſequently, *light*, *inconſtant*:—in a *paſſive* ſenſe, *a ſlave who for his wickedneſs is rejected or ſold by his maſter*; conſequently, in general, *a knave*, *a ſharper*.

P. 14. φεροντες) Vide omnino Hoogev. ad Viger. p. 343. *Edwards.*

Φοινιξ) Inſuper notandum, Φοῖνιξ vocabulum in Vietoris editione priorem habere circumflexam contra communem regulam: Longa ante finalem longam acuitur; a qua excipiuntur

φοῖνιξ et χοῖνιξ: cæterum Wellerus de ſede Accentuum Reg. 3. φοινιξ ultimam natura longam habere monet, quod e Genitivo patet. Rivandri Editio acuit penultimam. *Weſthuſius.*

Recte omnino penultima τȣ Φοίνιξ acuitur. De accentu hujus vocumque ſimilium vide Clarkium ad Iliad. B. v. 267. necnon Markland. ad Euripid. Sup. v. 398. p. 89. 8vo.* — De Phœnice ipſo vide Hom. Iliad. I. v. 443. et Clarkium ad loc. *Edwards.*

ερχομαι φρασων) Vide Hoogev. et Zeun. ad Viger. p. 334. 335. Porti Lexic. Ionic. ſub ερχομαι ερεων. *Edwards.*

χαρακας) *Pedamenta* verti τας χαρακας. Non enim τȣς, ſed τας, legendum eſt. Quippe Euſtathius in primum Ulyſſeæ librum docet, fœminino genere uſurpandam vocem, cum *pedamentum*, ideſt *palum*, ſignificat, quo in ſolum de-

* I cannot by any means aſſent to the following aſſertion of Mr. Markland: — Tota enim Antiquitas, collatis viribus, non poteſt efficere ut ultima in Κηρυξ (i. e. Κηρυκς) ſit brevis. in Κῆρυς (pro Κηρυκς) Κηρυκος poteſt: et ita in φοῖνις, φοινικος, βομβυς, βομβυκος: nunquam in φοινξ et βομβυξ. He appears to have forgotten that in the doctrine of Accents (with relation to which the paſſage from Priſcian was introduced,) a ſyllable, which is long only by *poſition*, is conſidered as *ſhort*: as far therefore as the double conſonant ξ is concerned, υ in κηρυξ may be ſhort. — He ſeems to be equally wrong in ſuppoſing that υ in κηρυς might become ſhort by the rejection of the ξ: as if the genitive κηρῡκος did not ſhew that the υ in κηρῡξ was long by nature: — and upon *this* ground he ſhould have attacked Priſcian.

fixo vitis nititur. Et Iliad. Σ. citat proverbialem verſum:

Εξηπατηκεν η χαραξ την αμπελον.

Idemque eſt apud Pollucem diſerte præceptum. I. 10. Fabricius quoque τας legit in vetuſto libro. *Xylander.*

Τϐς χαρακας Ald. et Baſil. male. Moeris: χαραξ η μεν προς ταις αμπελοις, ελληνες θηλυκως· ο δε εν ταις ςρατοπεδοις, αρσενικως. ubi cf. Pierſon et quos ille laudat. *Schneider.*

—— "Perperam tamen in illo Plutarchi loco " vulg. edit. habebant τϐς pro τας. quod ego in " mea edit. repoſui, ſequutus et grammatico- " rum et vet. cod. autoritatem." Steph. Theſ. T. IV. col. 398. —Vide Jungerman. ad Polluc. Lib. I. Cap. X. Segm. 162. *Edwards.*

επιμελεις) Pro επιμελως Ald. et Baſ. cum Aug. —habent εμμελεις, quod probarem cum Heuſingero. *Schneider.*

P. 15. βλαςανοι) — Sequentia ita legit C. Aug. τοις τεκνοις, ορθα τϐτων βλαςανειν τα ηθη, quæ lectio deterior eſt. Bene vero Plutarchus perſtitit in metaphora a vitibus (φυτα enim h. l. vites ſunt) ſumta, unde defenditur παραπηγνυϐσι παραινεσεις, quod ſatis durum videtur. Noſter in Catone, T. 2. p. 331. ωσπερ φυτον ασκησεως και χωρας επιφανϐς δεομενον. In Arato, T. 5. p. 314. σωμα βλαςανον εις ευεξιαν και μεγεθος. De corpore utitur

βλαςανειν Plato, Republ. p. 430. ed. Baſ. 2. *Schneider.*

Hic locus Daweſianæ obſervationi (Miſcellan. Crit. p. 82. et ſeqq.) de diverſo uſu modorum optativi et ſubjunctivi clariſſime repugnat. Schneiderus quidem, neſcio qua fretus auctoritate, *βλαςανη* legit. Sed loca, quæ Daweſianum diſcrimen refellunt, adeo ſunt multa, ut hujuſmodi emendatio temeritatis notam vix poſſit effugere.—Hom. Odyſſ. 3. v. 129.

ΦΡΑΖΟΜΕΘ' *Αργειοισιν* ΟΠΩΣ *οχ' αριςα* ΓΕΝΗΤΑΙ.

φραζομεθ' pro *εφραζομεθ' conſultabamus*—Vide Burgeſſ. ad Daweſ. p. 502.

—9. v. 52. 53.

—*τοτε δη ρα κακη Διος αισα* ΠΑΡΕΣΤΗ

Ημιν αινομοροισιν, ΙΝ' *αλγεα πολλα* ΠΑΘΩΜΕΝ.

Herodot. VII. p. 509. Ed. Weſſeling.—*τουτο* ΕΦΡΟΝΤΙΖΟΝ ΟΚΩΣ *μη* ΛΕΙΨΩΜΑΙ—Xenoph. Cyropæd. III. p. 157. Ed. Hutchinſ.—ΩΧΟΝΤΟ *προς τους πολεμιους* ΟΠΩΣ—ΚΑΤΙΔΩΣΙΝ,—Lyſias, p. 6. Ed. Taylor.—ΑΠΗΕΙ—ΙΝΑ ΔΙΔΩ *και μη* ΒΟΑ. Diodorus Siculus, I. p. 89. Ed. Weſſeling.—ΕΚΕΛΕΥΣΕΝ—ΟΠΩΣ *εκαςος*—ΕΧΗ—Plutarch. Quæſt. Rom. p. 43. Ed. Boxhorn.—ΕΤΑΞΑΝ—ΟΠΩΣ—ΔΟΚΩΣΙ——Ariſtoph. Ran. v. 23. 24.

——*τουτον δ'* ΟΧΩ,

ΙΝΑ *μη* ΤΑΛΑΙΠΩΡΟΙΤΟ, *μηδ' αχθος* ΦΕΡΟΙ;

Ad quem locum hæc habet Cl. Brunckius: "Nihil certius videtur Daweſii obſervatione de "diverſo uſu modorum optativi et ſubjunctivi "cum particulis ινα, οφρα, μη, quam viginti ex- "emplis ex Ariſtophane confirmavit p. 82. ſqq. "Quid ergo de hoc loco ſtatuendum, ubi verbis "de tempore præſenti βαδιζω, πονω, οχω, ſubji- "ciuntur cum ινα μη modi optativi ταλαιπωροιτο "et φεροι? quod græce non minus ſolœcum eſt, "quam ſi latine dicas: *hunc autem vehi facio, ut* "*ærumnarum eſſet expers et onus non ferret.* Eſt "quidem illa codd. IV. ſcriptura, quam nihil- "ominus mendoſam eſſe cenſeo; nec dubito, "quin ſcripſerit poeta:

"ινα μη ταλαιπωρῃ τε, μητ' αχθος φερῃ."

Malo admodum augurio: eodem enim modo locutus eſt Xenophon, ſcriptor certe, ſi quis alius, γονιμος, Cyropæd. III. p. 134. Και γαρ ΕΣΤΙΝ, εφη ο Κυρος, καλον μαχεσθαι, ΟΠΩΣ μη ποτε τις δυλος ΜΕΛΛΟΙ γενησεσθαι. Lucian. Prometh. T. I. p. 183. Ed. Var. Οι δε ανθρωποι—ΧΡΩΝΤΑΙ τῳ πυρι,—ΟΠΩΣ ΕΧΟΙΕΝ κνισσαν αγυιας.—Oppian. Halieut. Lib. 2. v. 633. 634. 635.

Ενθ' ΑΠΟΠΝΕΙΟΥΣΙ,———

ΟΦΡΑ τις η μεροπων ιερον τροχιν Εννοσιγαιυ
Κειμενον ΑΙΔΕΣΣΑΙΤΟ,———

Ibid. 3. v. 466. 467.

Αυτος μεν ΤΡΕΠΕΤΑΙ λοξον δεμας, ΟΦΡΑ οι υδωρ
Μη τι ΚΑΤΑΣΚΙΑΟΙΤΟ, ——

Edwards.

αγνοιαν) relates to theſe fathers' *ignorance* of their ſons' preceptors, or their knowing nothing at all of them; — απειριαν to their *inability* to form a proper judgement of their talents and character, even if they *were* acquainted with them.

ει και) Aug. rectius: ει δι' απειριαν, omiſſo vulgato και. *Schneider.*

ειδοτες) *quamvis ſciant* — In hunc enim modum Participia aliquando reddi debent. Iliad. B. v. 27.

Ος σευ, ανευθεν ΕΩΝ, μεγα κηδεται, ηδ' ελεαιρει·
—— *quanquam diſtans*, ——

Theoc. Idyll. I. v. 26.

Α δυ' ΕΧΟΙΣ' εριφως, ποταμελξεται ες δυο πελλας,
—— *quamvis habeat* ——

Anac. Od. 44. v. 710. 711. 712. Edit. Barneſ.

Ο δ' Ερως, ΕΧΩΝ μολυβδον
Περι τοις καλοις ποδισκοις,
Εδιωκε και κιχανε.

—— *quamvis haberet* ——

Vide Zeun. ad Viger. p. 416. *Edwards.*

αισθομενοις) Diverſa lectio reperitur. Sunt qui legant, αισθομενοις μαλλον αυτοις τυτο λεγοντων. Edit. Jenenſ. et Francofurt. 1614. legit, αισθο-

μενῶν μαλλον αυτοις τυτο λεγοντων. Eodem modo Stetinenſis Anno 1649. Item Vietor. Ordo ita habet: λεγοντων αυτοις τυτο αισθομενων μαλλον, ut ſit ſenſus: dicentibus hoc illis, i. e. monentibus qui melius nôrunt. *Weſtbuſius.*

Αισθομενων μαλλον Ol. Heſych. et Codd. Vulc. Voſſ. 2. Francof. habet αισθομενοις. Voſſ. 1. αισθομενοι αλλων. Mich. Heuſingerus malebat αισθομενων αλλων, quod probabat I. F. Heuſingerus; ego Ill .BRUNCKII emendationem in ipſam orationem admittere non dubitavi. (— ειδοτες, (η αισθομενοι,) αλλων —) *Schneider.*

Friget Brunckii emendatio. Αισθομενων vera proculdubio eſt lectio: quam probat quoque Aſhtonus. *Edwards.*

παιδευτων) Pro παιδευτων Ald. Baſil. των παιδευοντων. Turn. Vulc. Bong. παιδευθεντων. *Schneider.*

——"ita enim in vet. cod. legitur et hic, non παιδευοντων." Steph. Theſ. T. III. col. 18. *Edwards.*

ομως) — Neque quiſquam, opinor, dubitabit, quin ὅμως, ομυ, ὁμῶς et ομοιως ejuſdem ſint originis, quarum communis notio eſt ſimilitudinis: quare crediderim ὅμως natura ſua vel *ſimiliter* vel *ſimul* indicare. Hoogev. Doctrin. p. 817. — ὁμως is to be conſidered as the Dative ſingular from ομος, h. e. εν ομῳ τροπῳ — *they commit their*

children to them in the ſame manner as if they did not know their unſkilfulneſs and depravity.

επιτρεπȣσι) *they turn over to*——

αρεσκομενων) Pleraque exemplaria ſic legunt. —At editio Spirenſis B. Albini impreſſa anno 1584. et Victoris rectius videtur legere αρεσκευομενων a verbo αρεσκευομαι comiter appello, blandior. *Weſtbuſius.*

Pro αρεσκομενων Turn. Vulc. Bong. Voſſ. 3. αρεσκευομενων, ſed vulgatam recte defendit Heuſing. *Schneider.*

Legerim αρεσκευομενων· et ita citat Steph. in Theſ. T. I. col. 579. *Edwards.*

P. 16. οτι, ειπερ) οτι ſæpe ſuperfluere, quum verba aliena referuntur, ſcio, et docuit h. l. Heuſing. ſed fruſtra. Noſtro enim loco οτι durum foret, ni quædam exciderint, quod ſuſpicor. *Schneider.*

De Infinitivo poſt οτι, vide Hoogev. Doctrin. p. 870.—ad Viger. p. 530. nec non Raphel. Annotat. in Nov. Teſt. ex Polyb. et Arrian. collect. p. 399. *Edwards.*

P. 17. τελεσειων) Vide not. ad voc. βλαςανοι. p. 111. *Edwards.*

Αριςιππος) Conf. Diog. Laert. II. 72. *Edwards.*

νȣ) Το δε ΝΟΥΝ και ΦΡΕΝΑΣ νυν συνωνυμως Αριςοφανης ειπειν δοκει. Biſet. ad Ariſtoph. Theſmophor. v. 298. *Edwards.*

χιλιας) Ex mille drachmis Rivander conficit ſummam 125. fl. Rhenanorum, vel 100. Coronatorum. *Weſtbuſius.*

Tantundem pecuniæ Lyſias pag. 517. ponit in ſumtus annuos duorum puerorum, puellæ, pædagogi, ſervæ. Addit vero: θησω οσον υδεις πωποτε εν τη πολει. Hinc de ſtipendio ſolenni Pædagogorum judicabis. *Schneider.*

——Cum itaque valeret Drachma Attica, perinde uti Denarius Romanorum, monetæ Anglicanæ VII denarios cum ſeniſſe, ſive octenos juxta, ex elegantiori calculo,——Taylor's Comment. ad Marmor. Sandvicenſ. p. 27.— If we ſuppoſe an Attic Drachm to be worth 8d. a thouſand will amount at a round calculation to 33£.

δεξια) Ad ſenſum appoſitus eſt locus Noſtri de Fortuna, p. 99. quem laudavit etiam Heuſing. τυς δε παιδας και υποδεισθαι και περιβαλλεσθαι διδασκομεν, και τη δεξια λαμβανειν τυ οψυ, τη δε αριστερα κρατειν τον αρτον. Huc alludit Plutarchus, dum in ſq. λογυς επιδεξιυς memorat, tranſlato verbo ab eo more, quo liberi cibum dextra, non ſiniſtra, capere jubentur. Agnoſcis Plutarchi aculeoſum ingenium? — *Schneider.*

P. 18. παρασιτυς) " Erat olim παρασιτος, qui " cibum apud aliquem ſumebat, idem prope- " modum cum ομοσιτος ſeu συνθοινος. — Imo olim

" παρασιτοι fuerunt, qui una cum ſacerdotibus " partem victimæ in cibum capiebant.—Poſtea " vero nomen hoc παρασιτε odioſum et inho- " neſtum eſſe cœpit, et παρασιτοι dici cœperunt " οι κολακες, aſſentatores, adulatores, cœnipetæ, " menſarum aſſeclæ, qui divitibus, ut illorum " cœnas captent, aſſentantur."—Mollus ad Long. Paſt. p. 421. Edit. Boden. Vide Potter. Archæolog. V. 2. p. 367. *Edwards.*

ασημες) Pro ασημες malim παρασημες. *Schneider.*

οι δε τινες) Vide Hoogev. et Zeun. ad Viger. p. 4. *Edwards.*

κατοψοφαγεσιν) —" Niſi forte ſignificet Qui " bona ſua in cupedia et popinales delicias con- " ſumit. nam tranſitive aliquando hoc verbum " accipitur pro Inſumo in obſonia."—Steph. Theſ. T. II. col. 1589. *Edwards.*

κυϐες) —Deinde quod Heuſingerus vel ex hoc loco arguere videtur velle, ludum teſſerarum apud Græcos perinde ac Romanos infamem habitum, verum non eſt. Quod ſi κυϐοι in vitiis hominum perditorum ponuntur, κατ' υπεροχην intelligendum, ut hodienum apud nos. *Schneider.*

εξοκελλεσιν) —" Videtur autem metaphora " ſumpta ab iis, qui a portu aberrantes, aut vi " tempeſtatis averſi, in periculoſa loca impin-

" gunt navem. Adeo ut ἐξοκέλλω propriè ſit, " Impingo navem in ſcopulos a recta via averſus. Aliquando commodius exponitur Erumpere, Effundere ſe, Effundi. Plutarch. De " puer. educ.—" Steph. Theſ. T. II. col. 109. —*ſplit upon*—vel—*launch out into*—*Edwards.*

P. 19. κιτ]οφορȣντες) Reſtitui (κοιτοφθορȣντες) ex ſcriptura Cod. Aug. κοιτοφορȣντες, quod conjectura felici aſſecutus erat Heumannus, cui longa ſed inutili annotatione oblocutus eſt Heuſingerus.—Verbum ipſum κοιτοφθορειν primum ex h. l. exiſtit, atque in lexica referri tuto poteſt. *Schneider.*

I cannot agree with Schneider that κοιτοφθορȣντες is the true reading. For—(1) It appears to be a word coined by Heumannus; which is a liberty not to be allowed in criticiſm, except in caſes of abſolute neceſſity. (Vide Cleric. Art. Crit. T. II. p. 270. et ſeqq.) (2) As Plutarch ſpeaks of *vices*, κακων, in the plural number, it is evident that ſome vice different from μοιχευοντες ought to follow the particle και· whereas κοιτοφθορȣντες is only the genus of the ſpecies μοιχευοντες. (Vide Taylor. Indic. Attic. in Lyſiam in voc, διαφθειρειν·)—(3) The emendation is unneceſſary; (Vide Cleric. ubi ſupr. p. 258.) as κιτ]οφορȣντες may very naturally ſignify *committing public outrages*; which affords an excel-

lent ſenſe.—Vide Pitiſc. Lexic. ſub voc. *Bacchanalia*.

τοις ισοις) *ꙋ τοιꙋτοις ισως* ex Vulc. Bong. Voſſ. 1. recepi, atque ita volebat—Heuſingerus. *Schneider.*

φορτικως) Heuſingerus interpretatur *ꙋκ ευσχημονως*, parum caſtis, ridiculis, ſcurra magis quam Philoſopho dignis verbis, atque ob id ipſum viro gravi moleſtis. Quod non credo, nec ubique notio *αισχρολογιας* ineſt huic verbo; ſed plerumque dicitur, ubi quis verbis paulo liberioribus utitur in rebus naturalibus et ridiculis. *Schneider.*—*roughly*—

αναξιων) *Αναξιος* h. l. ſenſu raro dicitur pro vilis.—De argumento ipſo vide Horat. 1. Sat. 2. 62. ſq. Antiſthenes ap. Laert. 6. 1. ſ. 4. *Schneider.*

Philemon Holland has given the true ſenſe of this precept of Diogenes:—*where thou maiſt know how the pleaſure that coſteth little or nothing, differeth not from that which is bought full deerely.*

Συνελων) ſcil. *λογον*. *Edwards.*

χρησμολογειν). *Χρησμολογειν* h. l. Heumannus interpretatur peſſime, interpretationi ſuæ patrocinatus. Reſpexit Plutarchus ad legem oraculorum, quorum formula ſolennis de Jove ceteriſque diis initium tale habebat, qualia etiam ex poetis collegit *Ab. Kall* in Specim. Theogn.

p. 4. v. gr. Ζευς πρωτος, Ζευς μεσος, Ζευς τελευταιος &c. cf. Schol. Ariſtidis, T. 2. p. 174. *Schneider.*

P. 20. φερουσα) Vide Taylor. ad Æſchin. T. II. p. 621. 622. *Edwards.*

βαλλαντια) Vide Caſaub. ad Athenæum, p. 194. Pierſon. ad Moer. p. 96. *Edwards.*

τοξευειν) Uſurpavit Plutarchus verbum τοξευειν ob antecedens σκοπος εκκειται, ut contra Heuſingerum recte monuit Krebſius in Addendis ad h. l. Atque omnino tenendum in Plutarcho legendo, ſæpenumero miras ab eo effingi loquendi rationes, dum metaphoras et ſimilitudines cœptas nimis perſequitur. *Schneider.*

συκοφανταις) "Ut glans primus cibus fuit "Arcadum; ita ficus cenſetur fuiſſe Athenienſium. In agro Attico cum ficus in pretio "eſſent, lege lata pœna conſtituta eſt iis, qui "ficus exportarent; præmium autem iis, qui "exportatores obſervarent et deferrent. Hi "joco populari συκοφανται dicti, απο τυ συκα "φαινεσθαι, id eſt, ex eo quod ficus proderent. "Tranſiit poſtea hoc convicium ad calumniatores, et eos qui de quavis puſilla re litem "moverent, et ex aliorum dictis et factis quæſtum aucuparentur." Girard. in Ariſtoph. Plut. v. 31. Vide Potter. Archæolog. Græc. V. 1. p. 121. *Edwards.*

περιμαχητον) "Vox περιμαχητος dicitur de pe-"cunia v. c. pulchritudine et aliis rebus, quæ "magna cupiditate expetuntur et de quibus "adeo certatur, ut docuit *Tib. Hemſterhuſ.* ad "*Lucian*, T. I. p. 504." Wyttenbach. in Plutarch. De S. N. V. p. 60. *Edwards.*

τιμιον) — μεν poſt τιμιον male deleri juſſit ex Francof. edit. Heuſingerus. Neceſſarium enim eſt, et ſatis autoritate Codicum defenditur. *Schneider.*

φρονει) Φρονει pro μεγα φρονει alii etiam dixerunt, ſed novum videtur μεθεστω h. l. ubi Atticus, ut ipſe etiam Plutarchus ſupra, ιςω poſuiſſet. *Schneider.*

"Hoc certe iſti addendum cenſeo, lectum "mihi eſſe φρονω ſine ulla adjectione poſitum "pro μεγα φρονω, Glorior, Inſoleſco: apud Plu-"tarch. in lib. De inſtit. puerorum, — Sed hunc "locum ſuſpicione apud me non carere fateor: "nec cariturum, donec alios, quibus confir-"metur, nactus fuero." Steph. Theſ. T. IV. col. 210. *Edwards.*

P. 21. νες) Per vocabulum νεν intelligit autor mentem ſive rationem; per λογον orationem; eaque duo ſunt revera in homine præſtantiſſima. Nam mens eſt illa divinæ auræ particula, dicente Platone, e qua imago Dei in primis elucet; qua homo Deum agnoſcit; qua rerum principia non ignorat; qua unum ex alio colligit, conſul-

tat; eligit, et quæ aliæ ſunt humanæ mentis actiones fere divinæ.—Deinde oratio eſt altera pars hominis præſtantiſſima; quæ animi ſenſa communicat, quæque ad vitæ ſocietatem colendam eſt accommodata.—*Weſthuſius*.

Νȣς et λογος; qui Intpp. in ſpinas Chryſippeas compulerunt, verti poſſunt mens et ratio; ſed argutandum in differentia utriuſque vocis h. l. non eſſe, docent ſequentia ſatis. *Schneider*. I prefer Weſthuſius's interpretation.

Και ο μεν νȣς) Mens intra ſe concipit, et quod concepit, ſecundum regulam veritatis et bonitatis examinat; ex quo principio orationem dirigit; et oratio mentis directionem ſequitur, niſi errorem committit lingua in enunciandis. Atque ſic mens ſive ratio princeps eſt orationis, et oratio ſerva mentis. *Weſthuſius*.

Ο γε μην)—Videtur etiam Plutarchus reſpexiſſe loca poetarum, quod arguit imprimis πολεμος κ. δ. π. σ. και παντα παραφερων, ubi ſi cum Voſſ. 1. και παντα φερων legeris, initium verſus habebis. *Schneider*.

Στιλπων) In narratione adverſatur ſibi ipſe Plutarchus in Demetrio Poliorc. T. V. p. 15. ubi docet, tum, cum hæc res cum Stilpone ageretur, Megara libera fuiſſe relicta. Tertium narrat Noſter in Moral. p. 475. et ex eo Stobæus p. 705. ed. Wechel. *Schneider*.

Diog. Laert. II. 115.——οτι και βȣλομενω παρ' αυτȣ των απολωλοτων απογραφην λαϐειν εφη μηδεν των οικειων απολωλεναι. παιδειαν γαρ μηδενα εξενηνοχεναι, τον τε λογον εχειν και την επιϛημην.——*Edwards.*

P. 22. Γοργιȣ) Extat locus apud Platonem in Gorgia, ſed quærit Polus. Stilponis dictum Simplicius, aut certe ſimile ejus refert in Categoriis, ad oppoſita privative. επιϛημαν ȣδεις φερει. *Xylander.*

Vide Platon. Gorg. T. I. p. 471. Edit. Serran. *Edwards.*

πανηγυρικων)—πανηγυριν autem ſive πανηγυριν Græci appellabant nundinas, publicos conventus, ſive ludos publicos.—Hinc Panegyricæ orationes dicebantur, quæ in ejuſmodi conventibus haberentur, et quidem de utilitatibus Græciæ.—Quia vero ejuſmodi πανηγυρικοι λογοι erant aſſentatorii, et ad captum vulgi accomodati, ideo Plutarchus h. l. ſedulo monet pueros ab iſtis nugis, quas Græce λημȣς vocat, abducendos, idque non immerito. Qui enim ad captum vulgi didicit loqui, illius ſententia non poteſt conſtare cum ſapientioribus; quod illi rationis, hi affectuum ſequuntur imperium.—*Weſthuſius.*

Vide Quinctilian. Inſt. Orator. II. 10. p. 164. Edit. Burman. *Edwards.*

Ευριπιδης) Hippolyt. v. 986. 987. 988. 989.—Ad hunc modum hi verſus ordinari debent.

Εγω δ' ακομψος εις οχλον δεναι λογον,
Εις ηλικας δε κωλιγες σοφωτερος.
——————— οι δ' εν σοφοις
Φαυλοι, παρ οχλῳ μεσικωτεροι λεγειν.

Conf. Valcken. ad loc. *Edwards.*

P. 24. αυτοσχεδιοι). Monet autor ab extemporalibus ſermonibus, qui apud Græcos maxime floruerunt, — quibus Oratores nihil excelſum aut politum fundere valuerunt, abſtinendum, et quicquid proponitur, diligenti præmeditatione, certaque diſpoſitione, quæ et modum et rationem habeat, includendum. — *Weſthuſius.*

οποι) — Dubium utrum οποι an οπε legendum ſit. Utrumque eſt ejuſdem ſignif. Jenenſ. edit. legit οπε· Stetinenſis οποι· idque approbat Victor. *Weſthuſius.*

της ικνεμενης) *a becoming* — " Eſt autem hic " obſervandus idem aut certe affinis uſus verbi " Gallici, quod huic ad verbum reſpondet, vi- " delicet verbi *Venir.* dicimus enim interdum " *Il me vient de faire cela*: pro eo quod aliter di- " cimus *Il me compete*, vel *Il touche a moy.* Dici- " mus item, *Il me vient autant pour ma part.*" Steph. Theſ. T. I. col. 1682. *Edwards.*

εμπιπτειν) Legendum cum Ald. Baſ. et Aſhtono, εκπιπτειν. *Edwards.*

πολλακις) I would join πολλακις with καλεμενος, not with υπηκεσι, as Schneider has done.

ϖολιτειας) Πολιτειαν de privato dici docuit bene Heuſing. laudato Plutarcho Moral. p. 826. Ita Noſter in Vita Demoſthenis, p. 418. de eodem oratore ϖολιτειαν dixit. Qua vero in re Demoſthenes fuerit æmulatus ϖολιτειαν Periclis, docet Plutarchus in Vita Demoſth. p. 415. De αυτοσχεδια Periclis contra affirmat Philoſtr. Vit. Soph. p. 482. *Schneider.*

Noſter, Demoſth. T. IV. p. 415. Edit. Bryan. Αλλ' εοικεν ο ανηρ τυ Περικλευς τα μεν αλλα μη ϖρος αυτον ηγησασθαι, το δε ϖλασμα και τον σχηματισμον αυτυ, και το μη ταχεως μηδε ϖερι ϖαντος εκ τυ ϖαριςαμενυ λεγειν, ωσπερ εκ τυτων μεγαλυ γεγονοτος, ζηλων και μιμυμενος, υ ϖανυ ϖροιεσθαι την εν τῳ καιρῳ δοξαν, υδ' επι τυχῃ ϖολλακις εκων ειναι ϖοιεισθαι την δυναμιν. Vide Olear. ad Philoſtrat. p. 482. *Edwards.*

αντεϐαινεν) υκ ανεϐαινεν eſt ex C. Aug. vulgo male αντεϐαινεν omiſſo υκ. *Schneider.* Nugæ.

P. 25. Εγω δ' εσκεφθαι) Vide Demoſth. T. I. p. 155. Edit. Taylor. ubi pro καταμεμελετηκεναι legitur και μεμελετηκεναι. *Edwards.*

μοιρα) tanquam in cauſa medicinæ, quæ non niſi urgente neceſſitate adhibetur. *Weſthuſius.*

ϖροσηκον) Recepi ϖροσηκεν ex Turn. Vulc. Bong. Voſſ. 3. Aug. *Schneider.*

λυθειεν) Mr. Dawes gives us the following account of the proſody of λυω.—Obſervarunt

pears to have written in that period of the language, when the Digamma began to be neglected. He evidently neglected it in the word before us: otherwiſe he could not have uſed λῦτο with the firſt ſyllable ſhort.—He as evidently neglected it in the word παρειπῃ· (Iliad. A. 555. Vide Burgeſs's Preface to Dawes, p. 27.) for παρελθῃ, which Dr. Bentley would ſubſtitute in its ſtead, is much leſs elegant than the common reading.

I cannot conclude this note without obſerving that Mr. Dawes ſeems equally wrong in ſuppoſing the firſt ſyllable in υλFη, *ſilva*, to be ſhort by nature: for had that been the caſe, we ſhould have found it ſhort in thoſe poets, who wrote after the Digamma was diſuſed: whereas, as Dr. Bentley truly ſays, it is always long amongſt the Greeks: nor can the authority of Horace poſſibly invalidate this plain matter of fact. (Vide Dawes, Miſcellan. Critic. p. 170. Bent. ad Horat. Carm. I. 23. v. 4. Clark. ad Iliad. Γ. v. 151.)

υποσκελιζονται)—"In propria autem ſignifi-"catione uſus eſt paſſivo Plutarchus in libro "De educ. liber.—ſupplantantur et concidunt. "Quidam *υποσκελιζεσθαι* eo loco accipiunt pro "Claudicare, Nutantibus lapſantibuſque veſti-"giis progredi, Gradatim alternatimque eundo

" crura promovere."—— Steph. Theſ. T. III. col. 821. *Edwards.*

P. 26. *επι καιρȣ*) *εκ καιρȣ* Voſſ. 1. ſed vulgatum recte defendit Heuſing. ex Noſtri vita Demoſth. p. 849. D. ubi *επι καιρȣ λεγειν* pro ex tempore dicere, ſubito dicere. *Schneider.*

αθλιος)—Equidem mallem abeſſet illud *αθλιος*, quod ſenſu dicitur h. l. Græcis antiquis vix uſitato, ſed forte recentiſſimo. *Schneider.*

— *a* wretched *painter* — Senſu haud diſſimili Græci voce *λιμηρος* utuntur: Vide Edwards ad Theoc. Idyll. X. v. 57. *Edwards.*

προς) *επαναγω* — *επι* præbet C. Aug. quod eſt etiam in loco Juliani, Orat. II. p. 69. *επι τον εξ αρχης επαναγωμεν, ωσπερ οι προεκθεοντες εν τοις δρομοις*, quem opportune laudavit Heuſingerus. *Schneider.*

θεατρικην)—Quia vero in theatris et tragœdiis orationes ad pompam accomodabantur, ideo Plut. h. l. *λεξιν θεατρικην και παρατραγωδον* appellavit dictionem, quæ pompam theatricam magis decet, et tragicum aliquid redolet. *Weſtbuſius.*

——" Oſtentatorius, Ad oſtentationem com-
" poſitus: ut—apud Plut. De educand. puer.
" Dictio quæ theatricam pompam magis decet,
" et tragicum aliquid redolet: cui poſtea op-
" ponit *την σμικρολογιαν της λεξεως και ταπεινωσιν*:

" ſynonyma autem utriuſque ponit, την υπεροſκον " et ισχνην." Steph. Theſ. T. I. col. 1509. *Edwards.*

παρατραγῳδον) — " exponitur Tragicus: ut " idem ſit cum τραγικος ſeu τραγῳδικος. Plutarch. " certe De lib. educ. dixit την θεατρικην και πα- " ρατραγῳδον λεξιν, theatricam et tragicam: vel " etiam Quæ veluti tragica eſt, et apta ſpecta- " culis ac pompis." Steph. Theſ. T. III. col. 1353. *Edwards.*

Η μεν γαρ &c.) Characterem Oratores triplicem faciunt, ſublimem, humilem, et mediocrem. Sublimem improbat propter faſtum; quia populo non eſt accommodatus: tenuem neque laudat, quia nimis eſt gracilis, nec ad percellendum ſatis firmus: mediocrem adhibendum cenſet, videlicet in Rep. *Weſtbuſius.*

P. 27. θαυμαζεται) Vide Toup. ad Longin. p. 217. *Edwards.*

καταπληγα) καταπληγα h. l. ſenſu dicitur raro, pro animo dejecto, imbelli. Similiter fere dicitur ap. Lyſiam, Orat. contr. Andocid. p. 251. αλλ᾽ εςε γαρ υπο των τετε αμαρτηματων ηδη καταπληγες δια το πολλακις ιδειν και ακεσαι, ωςε εδε τα δεινα ετι δεινα δοκει υμιν ειναι, ubi cf. Vir ſummus, J. Reiſkius. — Appoſite ad h. l. Ariſtoteles Ethic. 2. c. 7. de Pudore: ο δ᾽ υπερβαλλων ως καταπληξ, ο παντα αιδεμενος. *Schneider.*

πεϱμςαται) — "Apud eundem Plutarchum "redditur et Deſino, — ut quum dicit," — Steph. Theſ. T. I. col. 1784. *Edwards.*

μεσην) ſcil. οδον. Vide Boſ. Ellipſ. p. 228. *Edwards.*

εμμελεςατα) Hic olim ſic annotaveram. Si a voce μεσην incipias, omnino eſſe videtur verſus ſenarius: et metrum habet forte trochaici pars octonarii. Hoc ut putarem, fecit vox εμμελεςατα, quæ videbatur ſita μετϱικωτεϱον, itaque legit etiam Fabricius. Sed ubi ſcriptum codicem (fuit enim ad me aliquanto poſt quam hæc ſcripſiſſem miſſus,) eum ergo ubi conſului, εμμελεςε in eo exaratum vidi, ita quidem perſpicue, ut appareret correctoris manu librarii ſcripturam in extrema voce correctam: planeque eam lectionem amplector. *Xylander.*

εμμελες τε Vulc. Bong. Voſſ. 2. Cod. Aug. Xyl. quod probarem cum Xylandro. Alia mens Heuſingero. *Schneider.*

εμμελες τε is undoubtedly the true reading; and in the conſtruction is to be joined with εντεχνον.

παιδειας) Παιδεια h. l. ad diſciplinam rhetoricam referendum videtur. *Schneider.*

I cannot aſſent to Schneider's interpretation: though indeed it is not a new one. — By παιδεια Plutarch ſeems here to mean in general, *inſtruc-*

tion, or *the culture of the mind*; for this head of his treatiſe he certainly has not diſpatched till page 32. Και περι μεν ΠΑΙΔΕΙΑΣ ουκ ουδ' οτι δει πλειονα λεγοντα διατριβειν.

μονοκωλον) Μονοκωλος λογος means properly a compoſition, which conſiſts only of either *ſingle ſentences*; ſuch as, Γνωθι σεαυτον, *Trahit ſua quemque voluptas*; or *ſimple periods*; ſuch as, *Fortunate ſenex, ergo tua rura manebunt.*—But here perhaps it means nothing more than *an uniform ſtyle of compoſition, which is deſtitute of variety.*—Eſt quidem περιοδος quædam μονοκωλος, quam αφελη vocat Ariſtoteles. Sed cum duo ſint κωλων genera; unum quidem ſimplex plane, velut, *Trahit ſua quemque voluptas*: alterum flexum habens, ut, *Fortunate ſenex, ergo tua rura manebunt*: poſterius ſolum colôn genus conſtituere poteſt περιοδον αφελη.—Periodus eſt vel αφελης, h. e. απλη, ſive *ſimplex*; vel πολυκωλος, ſive *compoſita.*—Simplex eſt, quæ unius eſt membri; unde et μονοκωλον appellarunt, q. d. *unimembrem*: non quaſi poſſit unum idemque et totum eſſe, et membrum, ratione ejuſdem: ſed quia, quod ratione ſui non niſi totum eſt, id ratione alterius, periodi dico πολυκωλου, membrum ſit.—(Voſſ. Inſt. Orator. Lib. IV. p. 60. 63.)

παντη) Pro παντη Turn. Vulc. Bong. Voſſ. 3. 4. C. Aug. παντελως, quod verum puto. *Schneider.*

ανεπιμονον) Vocem ανεπιμονον Heumannus ita interpretatur: *quæ ita faſtidioſa eſt, ut auditores non maneant ad finem*; quæ verbi notio, cum inaudita ſit, Breſlavienſis Annotator conjicit ανυπομονητον, digna ingenio ſuo conjectura. ανεπιμονον h. l. de oratione μονοκωλω eſt, quæ nec animis neque memoriæ auditorum vel propter brevitatem conciſam ita inhæreat, infixa maneat, ut lubenter perorantem audiant. *Schneider.*

I would render ανεπιμονόν, *not durable*, or with Xylander, *which cannot long pleaſe*; h. e. a ſtyle of compoſition, which the ſpeaker will be ſoon obliged to change, from the diſguſt, which he perceives it to excite in the minds of his hearers.

Μονῳδια) —— h. l. cantus nullius varietatis, ſeu cantilena ejuſdem tenoris. *Weſthuſius.*

P. 28. εγκυκλιων) —— " κυκλος παιδειας appel-
" labatur olim omnium artium liberalium et
" ſcientiarum orbis. Qui unam ſcientiam quam-
" vis perfecte callet, non tamen κυκλον illius
" ſcientiæ tenere dicatur, ſed qui eas omnes
" noverit, quæ connexæ inter ſe ſunt, et orbem
" illum ſive κυκλον efficiunt. Εγκυκλια μαθηματα
" et κυκλια dicta illa omnia, quæ cyclum eum
" conſtituebant. Tzetzes Chiliade XI.

" Ο κυκλος και συμπερασμα παντων των μαθηματων,
" Γραμματικης, ρητορικης, αυτης φιλοσοφιας,
" Και των τεσσαρων τε τεχνων των υπ᾽ αυτην κειμενων,

"Της αριθμητης, μυσικης, και της γεωμετριας,

"Και της ερανοϐαμονος αυτης αςρονομιας.

"——Connexio quædam et cognatio inter ſe "eſt ſcientiarum, ac veluti in choro κυκλιω manibus per mutua nexis aptæ invicem cohærent. Inde κυκλον illum παιδειας appellatum "conſtat.—Niſi quis malit a ſerie, qua inter "ſe nexi ſunt in corona flores, quæ et ipſa "κυκλος. Latini *ſerta* vocarunt corollas *a ſerendo* "*ſerieve*, ut Plinius teſtatur.—Περιοδος idem "quod κυκλος. In Græcia quatuor agones ſacri "olim fuere. Qui eos omnes quatuor ordine "viciſſet, περιοδον viciſſe dicebatur, quaſi dicas "κυκλον αγωνων.—Hæc περιοδος de ſolis quatuor "ſacris certaminibus, Pythiis, Iſthmiis, Nemeis, "et Olympiis, dici conſuevit.—Ut igitur περιοδον αγωνων, id eſt, κυκλον feciſſe dicebatur, qui "quatuor illa certamina ordine vicerat, ita et "κυκλον παιδειας confeciſſe dictus olim videri "poſſet, qui in orbe et circuitu per omnes "ſcientias tranſierat, eaſque perdidicerat."— Salmaſ. Plinian. Exercitat. T. I. pag. 595. col. 2. D. E. G. pag. 596. col. 1. C. G. col. 2. D.— Vide Menag. ad Diog. Laert. VI. 103. Aldobrand. ad II. 79. *Edwards.*

ανηκοον) Æſchines Orat. T. I. p. 148. ed. Reiſk. ανηκοοι παιδειας. *Schneider.*

περιδρομης) παραδρομης recepi cum autoritate

Codicis Auguſtani nixus, tum quod vir græce doctiſſimus H. Stephanus in Theſ. G. L. T. III. p. 1664. idem ex conjectura ſua reponere juſſerat, cujus voluntati etiam recte *Abr. Kall* obſecutus eſt.—*Schneider.*

εν απασι) The excellent advice of Le Clerc on this head is well worthy the attention of every young ſtudent. See his Ars Critica, T. I. p. 96. 97.

πρεσβευειν) Verbum *πρεσβευειν* pro *τιμαν*, *προτιμαν* vox Platonica. Pollux 2. 12. *πρεσβευειν το τιμαν παρα* Πλατωνι. Sic ille in Critone § 6. *και τους αυτους πρεσβευω και τιμω.* Sic in Sympoſio p. 181. ed. Baſ. cf. Philoſtr. Epiſt. 28. Intpp. ad Thomam M. p. 737. *Schneider.*

εικονος) Eadem plane ſimilitudine in eadem re utitur Nicolaus Damaſc. in Excerptis Valeſii, p. 416. Seneca ep. 2. ut monuit Heumannus. Sed *αποδοσις* h. l. excidiſſe videtur. *Schneider.*

Ωσπερ) Tota apodoſis extrinſecus eſt arceſſenda: — *ουτω δει τα μεν αλλα εγκυκλια παιδευματα εκ περιδρομης μαθειν, την δε φιλοσοφιαν πρεσβευειν*, aut aliquid ſimile. Vide Hoogev. Doctrin. p. 1229. *Edwards.*

ενοικησαι) The circumflex over the *η* clearly ſhews, that this word is contracted from *ενοικεεσαι*· and conſequently, as I have obſerved before that the future was formed from the

preſent by the inſertion of Σ, the theme was ενοικεεω. In like manner ποιῆσαι is to be derived from ποιεεω. And the ſame mode of derivation muſt be extended to all verbs of the ſame kind. — Neither Lennep nor Lord Monboddo appear to have been ſenſible of this analogy. (Vide Maittaire, Dialect. p. 125. D.) — When we conſider the four dialects of Greece, — the changes which time would neceſſarily introduce into theſe dialects, — and the leſſer peculiarities of language, which would be adopted by the different people, who uſed each of theſe dialects; — a variety of cognate themes is ſo far from being an objection to, that it is a ſtrong argument in favor of that ſyſtem of the tenſes, which I have laid down in theſe notes.

Βιων) Nomen philoſopho in Vulc. Voſſ. 3. eſt Διων, quod falſum eſſe certum eſt. Sed dubitari poteſt, num Βιων verum ſit. Audi enim Stobæum, Serm. 32. p. 103. Αριϛων ο Χιος τȣς περι τα εγκυκλια μαθηματα πονȣμενȣς, αμελȣντας δε φιλοσοφιας ελεγεν ομοιȣς ειναι τοις μνηϛηρσι της Πενελοπης, οι αποτυγχανοντες εκεινης, παρα τας θεραπαινας εγενοντο. Defendi tamen Plutarchi lectio poſſit inde, quod Ariſto Bionis diſcipulus fuiſſe dicitur. Ariſtonem vero nomine φιλοσοφιας moralem tantum intellexiſſe, cum reliquis, quæ h. l. annotari poſſent, docui in Diſſertatione de Vita

et Scriptis Ariſtonum, Philoſophorum, inſerta Biblioth. Philolog. Goett. T. II. P. 1. p. 33. cf. Diog. II. 79. *Schneider.*

Ariſtippo hoc dictum tribuit Diog. Laert. II. 79. *Edwards.*

P. 29. πως αλλοτριοις) C. Aug. omittit πως αλλοτριοις,—Et quidem in αποδοσει nihil eſt, quod verbis πως αλλοτριοις reſpondeat; ſed ideo non damnanda ſunt. *Schneider.*

P. 30. συμφοραις)—" Ut redeam ad vocem " συμφορη, verum quidem eſt, eam plerumque " in deteriorem partem accipi pro caſu malo, " ſive calamitate; ſed tamen eſt vocabulum in- " genio ſuo anceps, et proprie de quovis caſu " dicitur, ſive bono, ſive malo. Hinc de caſu " felice uſurpatum reperias, apud *Ariſtophanem* " Equit. vſ. 652. et Lyſiſtr. vſ. 1278." Kuſter. apud Le Clerc, Bibliotheque A. et M. T. V. p. 392. *Edwards.*

εκπαθεις) Pro εκπαθεις C. Aug. εμπαθεις, ſed vulgatum defendit Heum. ex Porphyrio aliiſque. cf. ejus Acta Philoſoph. P. I. p. 141. *Schneider.*

ευτυχειν) Ita (ευγενως ατυχειν,—ανεπιφθονως ευτυχειν,) audacter ex emendatione Heumanni, faventibus MS. reſcripſi.—Voſſ. 1. ευγενως ατυχειν. Idem το δ' ανεπιφθονως ευτυχειν &c.—Recepi ex Voſſ. 1. σοφυ. *Schneider.* Emendatio proculdubio veriſſima. *Edwards.*

P. 32. εκατερος) Turn. Vulc. Bong. Voſſ. 3. 4. Aug. εκαςος dant, quod rejicit Heumannus, cui equidem aſſentior ob ea, quæ habet Cicero de Oratore, 3. 34. Epaminondas Spintharo et Lyſide Pythagoreis uſus erat magiſtris, ut eſt apud Plutarch. Opuſc. Moral. p. 39. et 582. cf. Menage ad Laert. II. 20. *Schneider.*

—each of which two latter was the friend of Plato.

γεωργωδες) Locus videtur Fabricio non injuria mutilus. In ſcripto ultimæ literæ correctoris ſunt, ac lacunula trium vel quatuor verborum capax. Ego relinquere ſuum cuique divinandi acumen quam mea inculcare ſatius duxi.—*Xylander.*

Locus ſalebroſus. In Aug. continue ſcriptum reperi: γεωργωδες τον αυτον τροπον. Xylander in ſuo codice correctoris manum in litteris ultimis et lacunam trium vel quatuor verborum capacem detexit. Heuſingerus locum ita ex ingenio conſtituit: συλλογην, κατα το γεωργωδες (τον γαρ αυτον τροπον οργανον της παιδειας η χρησις των βιβλιων εςι) και απο πηγης την επιςημην τηρειν. Mihi quidem omnino quædam proverbii alicujus verba videntur poſt γεωργωδες excidiſſe, quo τον γαρ referatur. Quæ lacuna niſi prius interpolata fuerit, parum juvant emendationes Krebſii et Wyttenbachii, quorum ille in Add. ad h. l. pro

τηρειν, αρυειν, hic vero ad Plut. de Vindicta, p. 33. αρυτειν reponit. Monuit *Abr. Kall.* de editione Baſileenſi anni 1551. cujus auctor *Suffrid Petri* lacunam hanc recte verſus Heſiodei εργ. 407. χρηματα δ' εν οικω παντ' αρμενα ποιησασθαι inſertione expleri poſſe cenſebat. Cuique hariolari, mihi tacere licebit! *Schneider.*

That ſilence is adviſeable, if any thing is really here wanting, I entirely agree with Schneider. But I muſt confeſs I do not perceive any *abſolute* neceſſity for making the ſuppoſition; as what is to be ſupplied is ſo very obvious, that Plutarch might not imagine his readers capable of miſtaking it.—For as huſbandmen of courſe collect implements in order to *uſe* them,—the ſenſe muſt evidently be thus filled up:—*for in the ſame manner as the uſe of implements is the inſtrument of agriculture, the uſe of books is the inſtrument of learning.*—As οργανον is applied to χρησις, it is plainly uſed in a metaphorical ſenſe, as *an inſtrument* or *a medium*, by which any thing is effected or acquired.—I do not however mean poſitively to affirm that nothing is wanting: and indeed the omiſſion of γαρ in Ald. Baſ. and Aug. ſeems to indicate ſome defect more forcibly than the ſenſe.

χρησις) Editio Jenenſis legit ου κτησις, αλλ' η

χρησις των βιϐλιων ἐϛι. Stetinenſis omittit *ἡ κτησις.* *Weſtbuſius.*

The circumflex over the *η* in *χρῆσις* points out that the word is a contraction of *χραεσις,* and conſequently derived from *χραεω*, according to the analogy, which I have above obſerved.—I cannot but mention, that as this accentual mark ſo faithfully preſerves in numberleſs inſtances the true analogy of the language,—this circumſtance muſt be conſidered as a very ſtrong argument in favor not only of the authenticity, but the high antiquity of this mark.—Mr. Primatt (Defence of Greek Accents, p. 41. 42. 43.) has ſhewn to my entire ſatisfaction, that the exiſtence of the accentual marks was prior to the time of Ariſtophanes of Byzantium. Dr. Foſter's compendious proof of the contrary (Eſſay, p. 178.) reſts on a poſition, which is not very ſecure, when applied to the Greek language. (See Weſt's Pindar, Vol. 2. p. 288. 289. note.)—And indeed it is very improbable that mere undulations of the voice, without notations, ſhould have tranſmitted down to the time of this Ariſtophanes the ſeat of contractions ſo correctly and regularly, as we find to have been done.

I muſt therefore take the liberty of expreſſing

in the ſtrongeſt terms my diſſent from the following aſſertion of Dr. Bentley, in his Epiſtle to Mill, p. 82. — nullæ notæ accentuum, *quorum omnis hodie ratio præpoſtera eſt atque perverſa:* — By *omnis hodie ratio* he clearly meant the preſent *ſyſtem* or *poſition* of the accentual marks, not *the modern method of uſing them*, as the foregoing words, *nullæ notæ accentuum*, ſufficiently evince; concerning which I wonder that Dr. Foſter could entertain a doubt. (See his Reply &c. p. 13.) — I profeſs myſelf a warm advocate for the continuation of theſe marks in all the printed copies of Greek authors: but in notes and quotations they can anſwer no purpoſe, except the multiplication of typographical errors.

τηρειν) Aſhtonus legit φερειν. Sed nihil mutandum. Locus enim ita verti debet: *præterea hac ratione fit, ut ſcientiæ theſauros ex ipſis fontibus derivatos ſecum ſemper habeant. Edwards.*

παιδοτριβȣ) παιδοτριβας Turn. Vulc. Bong. Voſſ. 3. 4. ſed vulgatum elegantius. *Schneider.*

Ambæ locutiones ſunt probæ. Vide omnino Albert. Obſervat. Philolog. p. 254. Bergler. ad Ariſtoph. Plut. v. 237. — Cæterum — "Παιδο-
"τριβην vulgo dictum, qui in Græcorum Gym-
"naſiis artem Athleticam doceret, contritum
"equidem," — Spanhem. ad Ariſtoph. Nub.

v. 969.—Poſt παιδοτριβου ſubintellexerim γυμνασιον. *Edwards.*

ταυτα) In ταυτα ſubaudi σωματα. διαπονειν in vita Lycurgi, p. 47. F. dixit τα σωματα παρθενων δρομοις και παλαις. *Schneider.*

P. 33. Ουτω δε)—Vulcob. Voſſ. 1. ουτω δε δει, quod prætuli; vulgo δει deeſt. Bias filio Ægyptum proficiſcenti ſuadebat ap. Baſilium de Leg. Gr. Libr. c. 22. εφοδιον προς γηρας κτησασθαι ſc. virtutem. Autor incertus ap. Stobæum, Serm. 348. p. 818. ωσπερ οι εν ευδια πλεοντες και τα προς τον χειμωνα εχουσιν, ουτως οι εν ευτυχια φρονουντες εν και τα προς την ατυχιαν ητοιμακασι βοηθηματα, quem locum cum multis aliis legas etiam in Demophili Similitud. p. 615. ed. Gale. *Schneider.*

Πλατωνα) Vide Platon. de Repub. T. II. p. 142. Edit. Maſſey. *Edwards.*

τι ταυτα)—In ſeqq. probavi Voſſ. 1. lectionem: και ταυτα μεντοι ταυτα. Vulgatum enim και τι ταυτα; magis impedit orationis tranſitum. *Schneider.*

αθλα) Vide Xenoph. Cyropæd. p. 136. Edit. Hutchinſ. 4to. Mounteney ad Demoſth. Philippic. I. p. 225. *Edwards.*

P. 34. αθλητων)—Deinde cum Heuſingero ex Codd. Turn. Vulc. Bong. Voſſ. 2. 3. 4. Aug. legendum αθλητων εις πολεμον, aut εν πολεμω. Ultimum fere malim. Alioquin αθλητας πολεμου

dixit Plato de Republ. p. 398. ed. Baſil. quem imitatus Philoſtratus, Icon. II. 24. aratores γης αθλητας dixit. *Schneider.*

I would read with Schneider εν πολεμω.— The following paſſage in the Lives will ſufficiently illuſtrate the difference between ϛρατιωτης and αθλητης. (T. II. p. 375. Edit. Bryan.)— Των δε φαμενων, απερ ην, αθλητικον ϛρατιωτικȣ σωμα και βιον διαφερειν τοις πασιν, μαλιϛα δε διαιταν ετεραν και ασκησιν αναι, των μεν υπνῳ τε πολλῳ και πλησμοναις ενδελεχεσι, και κινησεσι τεταγμεναις και ησυχιαις αυξοντων τε και διαφυλαττοντων την εξιν, υπο πασης ροπης και παρεκβασεως τȣ συνηθȣς ακροσφαλη προς μεταβολην ȣσαν· τα δε πασης μεν πλανης εμπειρα και πασης ανωμαλιας προσηκον αναι, μαλιϛα δε φερειν ραδιως μεν ενδειαν εθισμενα, ραδιως δε αγρυπνιαν.——— *Qui quum, id quod erat, athleticum corpus cum militari omnibus partibus referrent pugnare, præcipue vivendi rationem et exercitationem plane diverſam eſſe; quod illi multo ſomno, perpetua ſaturitate, ſtatis motionibus, et quiete augerent tuerenturque habitum, qui ex quolibet momento et exceſſu conſuetudinis eſſet ad converſionem lubricus; hi ad omnem debeant variationem callere et inæqualitatem, maxime vero aſſuefacti eſſe ut facile inediam tolerent, facile etiam vigilias:*———

της περι) C. Aug. συ δε περι της των. Sic etiam

Vulc. Voſſ. 1. 2. 3. qui δὴ addunt, quod recepi. *Schneider.*

υποσχομενος) *promiſing. promittens*, as Weſthuſius renders it. See note upon λαβων, p. 90.—When however I ſay that the participle of the ſecond aoriſt, being according to Lennep's hypotheſis in reality the participle of the preſent tenſe, is to be *rendered* by the preſent tenſe;—I mean to be underſtood with this reſtriction, *as often as the ſenſe will bear it:*—for in the quotation from Demoſthenes, p. 25. παθων as joined with and diſtinguiſhed from πασχων, muſt evidently be tranſlated, *having ſuffered.*—The following obſervation of Perizonius, upon Sanctius's Minerva, p. 131. Edit. 1714. is very much to our purpoſe.—Horum autem Participiorum magis promiſcuus aliquando eſt uſus,—quia non ita manſerunt in uſu propria ſingulorum temporum Participia in utraque activa et paſſiva declinatione, et proinde quæ manſerunt, aliquando alterius, quod deficere cœperat, vicem explere debuerunt. Nam trium temporum Participia, olim certe, in activa forma vere fuiſſe putem, *amans*, *amatus*, *amaturus*. Verum, quum hæc forma, *amatus*, licet olim æque activa ac paſſiva, tamen paulatim in verbis plane activis ad paſſivam ſignificationem ferme in perpetuum

et unice fuiſſet tranſlata, tunc præſens illud *amans* cœpit etiam adhiberi aliquando in uſu et ſenſu præteriti, qualis eſt ſenſus in Aoriſtis Græcis.—It is more than probable that the caſe was the ſame with regard to the participle of the ſecond aoriſt. For, though I doubt not but *originally* in *every* inſtance a preſent ſignification was annexed to this participle, — yet, when the ſeveral themes, from which it was derived, and particularly the firſt aoriſt of theſe themes, had grown into diſuſe, the Greeks for the ſake of variety and convenience might often attribute to this preſent participle the force of the paſt; and ſometimes under ſuch circumſtances, as to render it incapable of being *tranſlated* by the preſent; as in the inſtance I have produced, and in the word *καμοντες*, *mortui*. (Vide Clark. ad Iliad. Γ. v. 278.)—But it is as unreaſonable on ſuch an account to denominate this participle the ſecond aoriſt, as it would be to denominate the preſent the perfect participle in Latin, becauſe it ſometimes carries with it the force of the perfect:—to which muſt be added, that in the arrangement of the tenſes THE FORMATION is the principal object, to which we ſhould direct our attention.

The nullity of the ſecond aoriſt active may be thus briefly demonſtrated:—As it is an

augmented tenſe, it neceſſarily ſuppoſes ſome other tenſe, from which it is derived and with which it is connected: as ετυπτον is connected with τυπτω,—ετυψα with τυψω,—and ετετυφειν with τετυφα·—ετυπον, for inſtance, cannot be derived from τυπτω, becauſe (not to mention the aukward mode of derivation,) τυπτω is furniſhed with a tenſe of its own:—it cannot be derived from the ſecond future τυπω, even admitting the exiſtence of a ſecond future; becauſe τυπῶ is circumflexed; and it is contrary to every idea of regularity to deduce a barytone from a circumflexed tenſe:—it can be derived then from nothing, as the verb now ſtands in the common Grammars:—but, as an augmented tenſe, it muſt be derived from ſomething:—we are therefore unavoidably compelled to have recourſe to an obſolete theme.

I have obſerved (p. 73.) that verbs in μι were formerly taken in an active, paſſive, and reciprocal ſenſe, as the uſage of the language required: and this uſage, I apprehend, was frequently determined by the force of the pure verb, from which the verb in μι was immediately formed:—I will now add,—that after the real paſſive aoriſt became generally reſtricted to a reciprocal ſenſe, the Greeks to ſupply the deficiency might often annex a paſſive ſignification

to the imperfectum and the other tenſes of a verb in *μι*, which before had been uſed actively: as we ſee, according to Perizonius's very probable conjecture, (Compare his note, p. 137.) that the perfect active participle in Latin was adopted to furniſh a perfect tenſe to the paſſive voice.

That the tenſes, which are now called the firſt and ſecond aoriſt paſſive, are improperly claſſed, is evident from the circumflex on the ſubjunctive mood, *τυφθῶ*, *τυπῶ*,—which muſt indicate a contraction at leaſt from *τυφθεω*, *τυπεω*, though properly from *τυφθεεω* *, whence *τυφθειω*. (See Port Royal Gr. Gram. p. 170.)—But how a contracted tenſe can belong to a barytone verb, it is difficult to conceive.—This reaſoning acquires conſiderable ſtrength, when we find that in acknowledged verbs in *μι* the circumflex is placed in the ſame manner.

It will be proper to mention, that I do not defend and illuſtrate Lennep's hypotheſis, merely becauſe I think it ingenious, but becauſe

* For as *τυφθημι* is formed from *τυφθεεω*, the ſubjunctive of *τυφθημι* muſt be likewiſe *τυφθεεω*.—That the termination in *εεω* is not imaginary, is clear from this inſtance, *μαχεεμενον*, *pugnantem*, (Odyſſ. Λ. v. 402.) which muſt come from *μαχεεομαι*, *μαχεεμαι*.—By contracting *εε* into *ει* we have *μαχειομενος*. (Ibid. P. v. 471.)—The termination in *εεω* was probably invented to give a greater volubility to the language, and to facilitate the labor of the Poets.

I am perſuaded that it is *true*; and that, if it was generally adopted, (which I am informed is the caſe in Germany and Holland,—See Villoiſon ad Long. Paſt. p. 248.) it would conſiderably facilitate the acquiſition of the Greek tongue:—I will indeed venture to affirm, that without it it is abſolutely impoſſible to underſtand correctly the language of Homer.

I had juſt finiſhed this note, when an unexpected opportunity was offered me of procuring a late republication of Lennep's *Analogia Linguæ Græcæ*, enriched with the very learned and ingenious remarks of *Scheidius*. This in my eſteem is the moſt uſeful and valuable work, which has hitherto appeared on the Greek language:—and I was particularly happy to find that the ſentiments of the Editor on the firſt aoriſt paſſive ſo exactly coincided with thoſe, which I have delivered in this note. Quod ſi quis jam deinceps quærat, (ſays Scheidius, p. 416.) eccur tandem acciderit, ut, pro priſco illo, ac veri nominis *Aoriſto Paſſivo*, ετυψαμην, plane alius verbo *Paſſivo* adjungeretur *Aoriſtus*, ſive prior iſte dictus τυφθεις, ſive poſterior τυπεις? facilis erit reſponſio: *Aoriſtum* illum verum atque unicum *Paſſivum*, ετυψαμην, quum a Græcis ſenſu *Medio* potiſſimum frequentari ſoleret, inutilem jam quodammodo factum fuiſſe ſenſui

Paſſivo exprimendo, eademque de cauſſa alia verbi forma indiguiſſe Græcos, quam *aoriſto* illi *paſſivo* ſubſtituerent; poſtea igitur præterita *imperfecta* verborum in *μι*—loco *aoriſti* Paſſivi adhiberi cœpta fuiſſe, atque hæc tanto opere invaluiſſe apud Græcos, ut, depoſita fere poteſtate ſua *activa*, vix alia, quam *paſſiva*, ſignificatione occurrerent.—

ομονοεις) Pro ομονοεις Vulc. Voſſ. 1, 2. ομολογεις. *Schneider.*

ες) Προς ες dictum pro προς ον, negligentia quadam ſcribendi autoribus non inuſitata. cf. Intpp. ad h. l. *Schneider.*

Vide Zeun. ad Viger. p. 40. *Edwards.*

κοινη) C. Aug. κοινην και χρησιμον τε, atque ita etiam Turn. Vulc. Voſſ. 4. omiſſo tamen τε. *Schneider.*

ενδεως) Locutio τοις ιδιοις ενδεως πραττειν mihi nova videtur, licet non ignorem τα ιδια pro opibus (privati hominis) dici. *Schneider.*—*doing poorly in their circumſtances*—

παρεφορτισαμην) Pro παρεφορτισαμην malim παρεμφορτισαμην, nam παρα in hac compoſitione caſum non habet, ut mihi quidem videtur. *Schneider.*

Schneider's emendation is unauthorized.—I would render παρεφορτισαμην, *I have thrown out, delivered,* theſe things in my diſcourſe or treatiſe, &c.

P. 35. ανειργοντες) Ανειργοντες defendit Heuſing. ex Schol. Sophocl. ad Ajac. v. 428. curnam igitur απειργειν reliquit cap. 17? Sic eſt etiam hoc verbum in Sopatri Epiſtola apud Stobæum, p. 532. *Schneider.*

ευφρανωνται) καπειδαν ποτε ευφρανωνται, ταις επιπληξεσιν εν αισχυνη ποιεισθαι. Sic omnino verba hæc ſunt diſtinguenda. Ubi, inquit, lætitia ſeſe efferent, increpationibus incutiendus iis erit pudor. Fabricius aliam lectionem annotavit, quæ mihi tam bene atque hæc vix videtur cohæſura, καπειδαν σφοδρως επιπληξωσιν, εν αισχυνη ποιεισθαι. Eſt et hæc in noſtro ſcripto. Et legitur ποικιλοις, ſuperne annotato λως. Meam ſententiam docti, puto, probabunt. *Xylander.*

ευφράνωνται dedi, quod Heuſing. volebat, pro vulgato ευφρανῶνται.—Turbant h. l. Codices; nam Fr. Fabricii Mt. Xyl. Vulc. Voſſ. 2. καπειδαν ποτε σφοδρως επιπληξωσιν, εν αισχυνη ποιεισθαι. Voſſ. 1. ευφρανωνται σφοδρως. Vulgata, quæ a Xylandro eſt, mihi ferri poſſe non videtur! Quis enim græce dixerit εν αισχυνη ποιεισθαι, pro pudorem injicere? Saltem eſſet ποιειν. Sed ſenſus etiam ſatis ineptus inde exiſtit. Equidem probo MStorum lectionem: καπειδαν ποτε επιπληξωσιν, εν αισχυνη ποιεισθαι, i. e. cum pudore id facere, vel pudorem erga liberos ſimulare. *Schneider.*

I approve of Schneider's reading and interpretation, but I would inſert with the MSS. σφοδρως.—*aud whenever they have ſeverely reprimanded their children, to let them ſee that they are aſhamed of it,*—

P. 36. εγκωμιοις)—"Quod ſi et meæ conjec-"turæ ſeu derivationi locus hic ſupereſt, dix-"erim potius a κωμος eſſe derivatum εγκωμιον, "ut ſit ita vocatum quaſi εν κωμῳ λεγομενον, "quod videlicet amator amicæ ſuæ decantaret. "Facit autem pro hoc etymo et κωμος in ea "ſignificatione, quam ei dat Pindarus Olymp. "ode 4, videlicet pro ο μετα χορειας επαινος, ſeu "ſimpliciter, εγκωμιον."—Steph. Theſ. T. II. col. 536. *Edwards.*

βυλομαι) This word follows the analogy, which I have often pointed out in theſe notes:—βολεω, βολω, βοελω, βυλω.—βολομαι is clearly to be reſtored to the following paſſage of Homer: (Odyſſ. π. v. 387.)

Ει δ'υμιν οδε μυθος αφανδανει, αλλα βυλεσθε

which, as Dr. Clarke juſtly obſerves ad loc. nulla ratione excuſari poteſt. Dr. Foſter's ſolution (Eſſay, p. 98.) is by no means ſatisfactory.—Lennep has given us a very ingenious explanation of this word in his Etymolog. Ling. Græc. p. 197. Βυλομαι eſt a βυλω, quod dictum pro βολω, more Ionum. Supereſt autem illud

βολω in Latino VOLO, et proprie idem valet, quod *βαλω*, *βελω*, *jacio*. Medium itaque *βυλομαι* proprie eſt *memet jacio*, vel *animum meum adjicio ad aliquam rem*, adeoque VOLO.

Σπευδοντες) The natural, but injudicious deſire of parents, that their ſons ſhould excel in every thing, is too frequently the cauſe why they excel in nothing.—Ambitious that they ſhould poſſeſs in the firſt dawn of manhood that compaſs of knowledge, which even by the moſt vigorous application cannot be attained before the meridian of life; they are apt to conſider the neceſſary time, which is ſpent in the acquiſition of the dead languages, as the grand obſtacle to the completion of their wiſhes. They hold out the character of a pedant, as an object of ridicule; and recommend an attention to things, rather than to words,—I have never yet ſeen a deſpiſer of verbal criticiſm, who was remarkable for ſtrength of reaſoning,—for correctneſs of ſtyle,—or for accuracy of erudition. When theſe ſcoffers favour the public with their own matchleſs productions, they excite in their readers the moſt lively ſenſations of diſguſt—either by the poverty of their conceptions and diction,—or by an aukward affectation of ſublimity and pathos,—or by an unſkilful ſelection and confuſed arrangement of their mate-

rials.—I am ſo far from lamenting the years, which are uſually paſſed in a Grammar ſchool, that I conſider them, *if well employed*, as the moſt important period of life. The peculiar exerciſe of the underſtanding, which is requiſite to inveſtigate and aſcertain the preciſe meaning of an antient author, is the beſt, if not the only method of training up the juvenile mind to form juſt concluſions on more momentous ſubjects.—If on the other hand boys are permitted or encouraged to wander from one purſuit to another, and to remain ſatisfied with a ſuperficial knowledge of each;—we ſhall in vain look forward to thoſe mature fruits, without which it will be abſolutely impoſſible to eſtabliſh a character.—When I have once found a ſcioliſt, who *on any topic whatever* can manifeſt the ſame cogency of argument, which Dr. Bentley diſplayed in his Diſſertation on Phalaris,—or the ſame energy of language, which Dr. Parr has lately exhibited in his republication of the Tracts of a Warburtonian;—then, and not before, I will relinquiſh verbal criticiſm as pedantic and uſeleſs.

εμπιπτουσι) Male erat impreſſum εμπιπτουσιν. itaque ſemper judicavi legendum ut correxi, adſtipulante Fabricio ex Codice veteri. εκπιπτειν vox eſt, quæ apud Platonem quoque excidere

inſtituto, deficere, et elangueſcere ſignificat. Et D. Paulus hoc ſenſu eam cap. 9. ad Rom. et 1. Cor. 13. uſurpavit, aliique alias, noſter frequenter. *Xylander.*

Aſhtonus quoque legit εκπιπτυσι. *Edwards.*

ψυχη) Articulum η ante ψυχη ſponte mea addidi. *Schneider.*

P. 37. βαπτιζεται) Ex ſimilitudine præcedenti traxit Plutarchus vocem βαπτιζεται, metaphoram ſane duram; quod tamen dicendi genus vitioſum Noſtro maxime placebat. Raro ſenſu βαπτιζεσθαι dicitur ap. Platonem in Euthyd. p. 271. coll. p. 281. lin. 8. Ariſtoph. in Ranis, v. 701. *Schneider.*

εν) Lennep and Scheidius have given us the true origin of this particle:—Pro εον, ab εω, cui vicinum eſt ειμι *ſum.* [—Poro Ionicum eſt Participium εων, εεσα, εον, ut ex *Herodoto* docuit *Maittaire*, de Græcæ Ling. Diall. p. 132. Quod ipſum εον, ſive contractum ὧν, per ellipſin quandam *abſolute* ponitur, notatque, *quod quum ita ſit, igitur, &c.*—] (Etymolog. p. 705.)

ευθυμεμενυς) I would ſupply the ellipſis in the following manner: Δοτεον εν τοις παισιν ΚΑΤΑ αναπνοην — ΚΑΤΑ ευθυμυμενυς, — *There muſt then be a giving to children* as to *a recreation*—as to —or—by *us conſidering*,— See Port Royal Gr. Gram. p. 402.

Συνελοντι) I would thus ſupply the ellipſis: ΤΩ δε ΤΡΟΠΩ συνελοντι ΤΟΝ ΛΟΓΟΝ ειπειν,—*To ſpeak* in a manner *which contracts* my diſcourſe,—

ιδοι τις)—malim ιδοι τις αν. *Schneider.*

P. 38. εκεινοι) Quaſi μισθωτοι præceſſerit. Articulum ο ante βασιλεως iterum ſponte mea addidi. *Schneider.*

Παντων δε (μοι) μοι recepi ex Turn. Vulc. Bong. Voſſ. 4. Aug. *Schneider.*

ουτως)—Sequentia verba οτι ουτως ουδεν emendavi ex Vulc. Voſſ. 1. 2. 3. 4. Aug. vulgo οτι deeſt. Viderat hoc etiam Heuſingerus. *Schneider.*

τρεφειν) τρεφειν ΠΑΙΔΕΙΑΝ recte legit Aſhtonus. *Edwards.*

P. 39. και οι μεν) Eleganter Voſſ. 4. και ουτως οι μεν. *Schneider.*

Ησιοδειον) Op. et Di. v. 361. 362. *Edwards.*

λογος) Autorem ſententiæ Plutarchus cum aliis Democritum facit, quidam tamen aliter. cf. omnino Bentleii Diſſertationem in Phalarid. Epiſt. ſecund. p. 193. qui bene de h. l. meritus eſt. *Schneider.*

Vide Diog. Laert. IX. 37. et Menag. ad loc. p. 407. Bentleium ad Phal. p. 189.—194. *Edwards.*

P. 40. ουδεν γαρ) Lubens amplector lectionem C. Aug. ως γαρ τα ανεντευκτα των ηθων εστιν αξιομιστητα, ουτως και οι παιδες κ. τ. λ.—ſed recipere non

the final α, as conſtituent parts of this tenſe.— NOT the reduplication,—(1) becauſe the change alone of ω into α is ſufficient to diſtinguiſh this tenſe from the preſent: (2) becauſe the *paulo poſt futurum* of every verb is undoubtedly derived from a reduplicated theme:—Hac ratione (ſays Lennep in his Analogia, p. 86.) τετυψομαι fit a τετυψω, verbi τετυφω, vel τετυπτω: cui vicinum eſt τυπτω. Similiter πεποιησομαι eſt a πεποιησω, verbi πεποιεω, quod reduplicatum pro ποιεω. Cujus generis verba reduplicata in vetuſtis poetis Græcis præſertim obvia,—(3) becauſe the reduplication was uſed by the Ionians in other tenſes: (See Lennep, p. 64. Maittaire, Dialect. p. 316. 317. Port Royal Gr. Gram. p. 115. Monboddo, p. 526.)—NOT a conſonant before the final α,—(1) beeauſe, like the reduplication, it would have been uſeleſs: (2) becauſe we find many perfectums without it: (See Lennep, p. 69. Maittaire, Dialect. p. 124. Monboddo, p. 517.) (3) becauſe no one conſonant appears generally to have been the characteriſtic of this tenſe, as σ was of the future: for to ſay with Lennep (p. 66.) that κ was this conſonant, and yet that it was exterminated ſo frequently as facts oblige him to ſuppoſe, is evidently forced and unnatural:— to which muſt be added, that from what is at-

tributed to the Dorians we have reaſon to believe, (See above, p. 80.) that of every perfectum, which had $\varkappa$ before the final α, a theme originally exiſted, which had likewiſe $\varkappa$ before the final ω.—I muſt here repeat what I have already obſerved, (p. 93.) that the Greek language had antiently no *augment*:—and I ſhall now introduce on this ſubject ſome excellent remarks of Lennep: (p. 60. 61. 62.) Quod ad antiquiſſima Græcorum tempora attinet, vix aliquid *augmentum* locum videtur habuiſſe; ut multa veſtigia, in antiquiſſima dialecto Ionica conſpicua, docent. Dein autem augmentum *unicum* tantum et quidem ϵ, ab initio, veriſimile eſt verbo adjunctum fuiſſe. Id quod etiam præcipue dialectus Ionica, reliquarum omnium antiquiſſima, docet.——Quod itaque attinet ad augmentum *temporale*, ut vocatur; quod in multis verbis, a *vocali* vel *diphthongo mutabili* incipientibus, locum habet; eſt illud nihil aliud, niſi ϵ, quod cum *prima* verbi *vocali* contractum coaluit.

If then what has been ſaid ſhould be allowed to be true, it will neceſſarily follow, that upon Lord Monboddo's ſuppoſition the *aoriſt* and *perfect* were originally the SAME; which is utterly improbable.—I am obliged therefore to admit σ as a conſtituent letter of the aoriſt,

(and I muſt add of the *future* likewiſe, that that too may not be the ſame with the *preſent*; See Monboddo, p. 516.) and to embrace the account, which Lennep has given of its rejection in the word before us: (p. 73.)—Omiſſio porro literæ σ in Aoriſtis verborum purorum ne quidem inſolens eſt. Ita εχεα pronuntiari videmus pro εχεσα, verbi χεω.—Id autem, in quibuſdam verbis Atticis ſolemne, proprie tamen ex *Dialecto Ionica* repetendum eſt, ubi σ inter duas vocales—paſſim ejicitur.

Lord Monboddo indeed apprehends that the future *was* at firſt the ſame with the preſent. Scheidius alſo is of this opinion. (p. 322.) But, though I am not ignorant of what Schultens has offered in commendation of the Hebrew language with regard to its having only two tenſes *, (Inſtitut. ad Fund. Ling. Hebr. p. 257.) yet as the want of a diſtinct form to denote the preſent and the future muſt unavoidably be productive of ambiguity and obſcurity;—it appears very improbable that the Greeks would adopt this defect, when it might be effectually remedied by the inſertion only of σ. (See Lennep, p. 44. 57.)—It is almoſt needleſs to remark that, if Lord Monboddo is wrong with

* See Le Clerc's Ars Critica, T. I. p. 83.—Diſſertat. de Ling. Hebr. § VI. p. 9.

reſpect to the future, his conjecture concerning the aoriſt at once falls to the ground.

Thus we ſee, upon this plan, in what a ſimple and beautiful manner two of the three principal tenſes of the *active* verb are formed: —the one, merely by the inſertion of σ,—the other, only by the change of ω into α.—And this mode of formation is applicable both to verbs which have a *vowel*, and to verbs which have a *conſonant*, before ω. When, for inſtance, I meet with τετυπα, I know at once that it is derived from τετυπω· and, in confirmation of this analogy, I find this theme actually exiſting in Callimachus, Hymn. in Dian. v. 61.

Αμϐολαδις ΤΕΤΥΠΟΝΤΕΣ, *επι μεγα μοχθησειαν.*

Summa vi TUNDENTES, ſtrenue laborarent.

Even if it had not been preſerved in any of the Greek writers, which are come down to us*;

* Mr. Valckenaer (Obſervat. ad Orig. Græc. p. 37. 39.) juſtly aſſerts, that the want of many primitive and derivative verbs is to be attributed to the great loſs which we have ſuſtained of the antient Greek writers. — Verum enimvero ſcriptores veteres Græci maximam partem univerſi perierunt, eorumque ne centeſima quidem pars typis vulgata ad noſtram uſque memoriam ſervata eſt. Hinc æſtimari poteſt non difficulter, quantam nos fecerimus, quando cladem perpeſſa eſt veterum bibliotheca in excidio maxime *Conſtantinopolitano*, VERBORUM ſimul PRIMITIVORUM JACTURAM. —He is however very confident (p. 41. 42.) that theſe verbs may be reſtored by the aſſiſtance of *analogy*.——Let us ſee, whether by the help of analogy we cannot clear up a paſſage

of

yet that it *originally* exiſted would have been evident from the *paulo poſt futurum*, τετυψομαι, which moſt plainly ſuppoſes τετυψω,—τετυπω. —In the *paſſive* voice alſo (ο only being ſubſtituted for ω,) theſe two principal tenſes are formed in the ſame ſimple manner.

I ſhall cloſe this note with an excellent paſſage from Lennep; in which he juſtly cautions us againſt paying an implicit deference to the

of Callimachus, which has in vain exerciſed the wits of the Critics: Hymn. in Jov. v. 55.

Καλα μεν ηεξευ, καλα δ' ΕΤΡΑΦΕΣ, ϐρανιε Ζευ.

Erneſti ad loc. has ſufficiently proved againſt Dawes that the common reading is genuine. (In the verſe produced from Orpheus I would by all means read with Erneſti τραφεν inſtead of τραφον.)—I have obſerved above, (p. 73.) that a long vowel before the termination μι ariſes from a contraction:—I have the ſatisfaction of finding that Scheidius (p. 31.) agrees with me in this:—In tranſcurſu hic obſervemus adhuc, (ſays he,) ex eadem cognatione formarum vicinarum fortaſſe repetendas eſſe vocales *longas* η et ω, in τιθημι, διδωμι etc. ut, nempe, τιθημι proprie ſcriptum ſit pro τιθεεμι, διδωμι pro διδοομι;—As θημι therefore ariſes from θεεω,—ſo θεω with a ſingle ε would produce θεμι· the imperfectum of which would be regularly, εθεν, εθες, εθε, etc. (See Lennep, p. 118.)—In like manner, as ετραφην is derived from τραφημι, and τραφημι from τραφεεω,—ſo τραφεω would generate τραφεμι, whence ετραφεν, ετραφες, ετραφε, etc. —Conſequently ετραφες is exactly the ſame tenſe as ετραφης, but only ſprings from a more ſimple form in μι.—That this form is not imaginary is evident from τραφεν, *nutriti ſunt*, (Iliad. A. v. 266.) which is ſaid indeed to be Dorice or Æolice for τραφησαν· (See Maittaire, Dialect. p. 229. Port Royal Gr. Gram. p. 151.) but that a ſhort vowel ſhould proceed from a long one is utterly abſurd: τραφεν is as much put for τραφεσαν, as ετιθεν is for ετιθεσαν.

deciſions of the antient or modern Grammarians:—Id nimirum ſemper tenendum eſt in hoc ſtudiorum genere, parum, aut nihil fere, vidiſſe Grammaticos; tam veteres, quam recentiores: adeoque nullo modo eorum placitis eſſe ſtandum; niſi tum, quando ex ipſa linguæ natura petita eſſe ea appareat. Neque enim ad Grammaticorum regulas linguæ fuerunt conditæ*; ſed ex linguis, multo uſu populorum jam tritis, et excultis, regulæ tandem ſunt formatæ. In quo opere, difficili admodum, qui ingenium ſuum exercuerunt, eorum unuſquiſque, pro ſua ſapientia, ſucceſſum habuit; alius meliorem, alius deteriorem: quumque nemo rectam viam, qua procedendum eſſet, videret, ſed ſinguli leges ſancirent, quas conjectando præſertim, putarent probabiles; inde natæ fuerunt tot anomaliæ, quas, ſi linguarum naturam penitius inſpexiſſent, facile animadvertiſſent, procul a linguis removendas eſſe. (p. 55. See Valckenaer, Obſervat. ad Orig. Græc. p. 2.†)

* See Primatt, p. 25.

† Mr. Valckenaer (whoſe conſummate ſkill in the Greek language no one can preſume to queſtion,) does not ſcruple to aſſert,—veteres, tam Græcos, quam Latinos, in linguæ vernaculæ natura et indole *cæcutiviſſe univerſos*;—The late Dr. Johnſon will furniſh in himſelf a remarkable inſtance, which may tend to corroborate this aſſertion:—though he was undoubtedly a very capital maſter of ſtyle, yet Mr. Horne

Γυλιππος) Gylippi μικρολογια και πλεονεξια erat αρρωςημα πατρωον, judicante Noſtro in Nicia, p. 541. et in Pericle, p. 363. Rem fuſe narrat in Lyſandro, p. 24. ed. Bryani, quam ubique ſequor. *Schneider.*

The ſtory is related by our Author at large in the Life of Lyſander. It is this:—Lyſander ſent by Gylippus to the Ephori, or chief Magiſtrates of Sparta, a great ſum of money ſealed up in bags. Gylippus unſows the bags at the bottom, and takes out what he thinks fit out of each bag, and ſows them up again: but was diſcovered, partly by the notes, which were put in the bags by Lyſander, mentioning the ſums in each bag; and partly by his own ſervant, who, when the Magiſtrates were ſolicitous to find what was become of the money that was wanting, told them jeſtingly, that there were a great many *Owls* under the tiles at his maſter's houſe; (for the money had that bird, as the badge of Athens where it was coined, ſtamped on it,) whither they ſent and found it. *Ford.*

Σωκρατης) Vide Diog. Laert. II. 21. *Edwards.*

Tooke, in his Diverſions of Purley, (See particularly p. 268.) has ſhewn him to have poſſeſſed but a very ſlender knowledge of the derivation of his own language.—As I have mentioned the name of Tooke, it may not be amiſs to notice, that Lennep agrees with him in admitting only *two* parts of ſpeech,—the *Verb*, and the *Noun*. (See Lennep, p. 38. Tooke, p. 65.)

σφαδαζοντας) Vide Toup. ad Longin. p. 198. *Edwards.*

διωκειν)—διωκειν h. l. eſſe in jus vocare ex Laertio II. 21. bene idem Heuſing. monuit. *Schneider.*

P. 42. κατεπραξατο) Pleraque exemplaria legunt κατεπραξατο,—Rectius itaque κατεπροïξατο ſubſtitutum videtur, quod eſt a verbo καταπροïζομαι, progredior longius, impune evado.—Metaph. a fugitivis, qui longius progrediendo impune evadunt. *Weſthuſius.*

κατεπροïξατο vera omnino eſt lectio. *Edwards.*

απηγξατο) Lennep (p. 106.) appears by no means to have given an exact view of *Kuſter's* treatiſe on the *Middle Verbs*, when he ſays:—*Kuſterus* enim uſum horum temporum, quæ verbo *medio* adſcribuntur, tantum reſpexit, et ſignificandi rationes, in multis, ab *activa* et *paſſiva* virtute diverſas eſſe oſtendit; *de formatione ipſa non ſollicitus:*—whereas Kuſter *took it for granted* that the form of the middle voice was really diſtinct from that of the active and paſſive; and *upon this foundation* he erected his diſcovery (as he calls it,) of its reciprocal ſignification; which he contended that this form poſſeſſed, not by virtue of an *ellipſis*, but by its INHERENT FORCE.—That this account is accurate will be evident from the following

quotation: (Sect. I. § 66. p. 49.)—Hoc autem ideo hic monere volui, ne quis forte crederet, dictam ſignificationem *reciprocam* ſeu *reflexivam* Verbis Mediis non INESSE PER SE; ſed extrinſecus illi accedere a Pronomine reciproco, ſi non expreſſo, ſaltem *ſubaudito*. Nam hac ratione omne diſcrimen inter Verba Media—et Activa prorſus tolleretur.—Le Clerc too obſerves: (p. 257.) Il me ſemble même que Mr. *Kuſter* ne s'eſt pas borné a nous apprendre le different uſage des Verbes Moyens et Actifs, mais qu'il a voulu nous enſeigner la nature des premiers, et qui'ls avoient, non ſeulement par l'*uſage*, mais encore par leur PROPRE CONSTITUTION, une ſignification differente de celle des Actifs.—This error of Kuſter, (which Dr. Clarke did not avoid; See ad Iliad. Γ. v. 141.) in imagining that the reciprocal ſenſe was not only grounded upon uſage, but was inherently connected with this particular form, undoubtedly led him to preſs many inſtances into his ſervice, in which a paſſive ſignification is more obvious and natural. And I muſt obſerve in general, that unleſs either the ſubject demands, or examples authorize this reflex meaning, to affix it can be eſteemed nothing better than a mere *begging of the queſtion*.

Nor is Lennep's view of *Le Clerc's* Critique

leſs liable to exception, when he ſays:—*Clericus* vero, ut probaret, verba *media* nulla eſſe, ipſe quoque ſignificandi *rationem* et *uſum* (in quo non valde verſatus erat ille) in dubium vocavit:—whereas Le Clerc readily allowed that paſſive, or what are commonly called middle verbs, might frequently be taken in a reciprocal ſignification: he only denied (in which I think he was perfectly right,) that they poſſeſſed this ſenſe by their *nature*, or that it was *inherent* in their form.—L'uſage a pu ſe ſervir d'un etat de Verbe deja etabli, pour ſignifier les actions *Reflêchies*, en le depouillant de ſon ancienne ſignification;—(p. 258.)—Parceque pluſieurs Verbes paſſifs ſignifient quelquefois un certain retour ſur l'Agent, a raiſon de la nature et des circonſtances du ſujet; en peut-on conclurre que la nature de ces Verbes eſt d'avoir un ſens *reflêchi*,—(p. 266.)

That a diſtinct form was not invented to expreſs a reciprocal action, (to paſs over the confuſion, which ſuch a ſuppoſition introduces into the Greek verb,) is evident from this ſingle conſideration,—that the form itſelf is *defective*. For why ſhould not a ſeparate form have been allotted to the preſent and imperfect, as well as to the future and aoriſt? Why ſhould not the ſame reſpect have been ſhewn to the perfectum

and pluſquam perfectum? for that the two tenſes of this deſcription, which are claſſed under the middle verb, do not anſwer the purpoſe, is acknowledged by Kuſter himſelf: (p. 8.) —Excipio hic etiam *Præterita Perfecta* et *Pluſquam Perfecta* Verborum Mediorum; quippe quæ naturam et indolem reliquorum Temporum Formæ ſuæ non ſequuntur, ſed cum terminatione etiam ſignificationem mediam exuunt, et vel activam vel paſſivam tantum vim habent.—The truth of the caſe then is clearly this:—that the Greeks in proceſs of time *generally* reſtricted the original future and aoriſt paſſive to a reflex ſignification.—See Scheidius's excellent remarks, p. 401. 413.

παροντων)—Sequentia conſtitui ex ſententia Heuſingeri; (παροντων· Τα τοιαυτα ανακωμωδεντος, ουκ αγανακτεις, ειποντος, ω Σωκρατες;) vulgo παροντων τα τοιαυτα ανακωμωδεντος· Ουκ αγανακτεις κ. τ. λ. Muſonius ap. Stobæum, p. 903. Σωκρατης—δημοσια λοιδορηθεις υπο Αριςοφανους ουχ οπως ηγανακτησεν, αλλα και εντυχων ηξιου αυτον ει και προς αλλο τι τοιουτον βουλοιτο, χρησθαι αυτω. *Schneider.*

κεχερσωμενην) Quod legebatur vulgo κεχερσωμενην mutavi in κεχερσευμενην, quod habetur ſupra c. 4. ut ſit ſibi æqualis in oratione et conſtans autor. De facto Archytæ cf. Cicero Tuſc. Q. 4. 36. Diogenes Laert. 3. 38. Seneca de Ira,

I. 15. Jamblich. de Vit. Pythag. § 197. Varietatem narrationis habet vir doctiſſimus, *D. Wyttenbach* ad Plutarch. de S. N. V. p. 32. *Schneider.*

Σπευσιππου) Autor aliquis ap. Stobæum, p. 329. Xenocratem nominat. *Schneider.*

P. 43. κροτησον) Pro κροτησον Menagius ad Laert. 3. 38. legi volebat σκυτισον. Salmaſius vero in ſchedis Wolfii κορρισον, Stobæus μαϛιγησον habet. Vulgatum κροτησον ob conſenſum Codicum tentare nolim, licet alibi hac notione vix exſtet. *Schneider.*

Schneider has omitted to notice, that Menage puts εφησεν απελθων in a parentheſis.

An Imperative of the *paſt* may at firſt view appear an abſurdity:—Quid enim, quæſo, (ſays Scheidius, p. 420.) alienum magis videri queat, quam ut, præterlapſo jam tempore, aliquid effeciſſe jubearis; ſiquidem quod ſemel factum eſt, nullo unquam pacto infectum reddi poſſit, optandumque potius foret, ut quis aliter feciſſet, aut in poſterum aliter faceret, quam fruſtra jubendum, ut non fecerit id quod jam fecerit.—Yet that ſuch Imperatives really exiſt in the Greek language, is indiſputable: and Scheidius ſatisfactorily collects that there are Imperatives of the *perfect* from the form of it in the *paſſive*, which cannot be derived from the *preſent*. (p. 424.)

—“ ’Tis true the *Greeks* in their Imperatives “ admit certain Tenſes of the Paſt, ſuch as thoſe “ of the *Perfectum*, and of the two *Aoriſts*. “ But then theſe Tenſes, when ſo applied, either “ totally loſe their *temporary* Character, or elſe “ are uſed to inſinuate ſuch *a Speed of execution*, “ that the deed ſhould be (as it were) *done*, in “ the very inſtant when *commanded*. The ſame “ difference ſeems to ſubſiſt between our *Engliſh* “ Imperative, BE GONE, and thoſe others of, “ GO, or BE GOING. The firſt (if we pleaſe) “ may be ſtiled *the Imperative of the Perfectum*, “ as calling in the very inſtant for the comple- “ tion of our Commands; the others may be “ ſtiled *Imperatives of the Future*, as allowing a “ reaſonable time to begin firſt, and finiſh “ afterward.”—Harris’s Hermes, p. 156.

φαιη) The optative mood in each voice of verbs both in ω and μι is properly formed from the *imperfectum* by inſerting ι before the termination*:—thus from τυπον is formed τυποιν, (See Scheidius, p. 468.)—from τυπομην, τυποιμην (See Lennep, p. 101.)—from θεεν, θεειν,—from θεεμην, θεειμην.—That μι in the optative of verbs in ω is not the original termination, is evident,

* This mode of formation in the active voice is certainly more ſimple and uniform than that propoſed by Lennep, p. 126. —In the paſſive voice he agrees with me, p. 101.

becauſe it deſtroys—both the analogy of the formation,—and the proportion of ſyllables, which ought to ſubſiſt between the active and paſſive voice; the latter being longer by one ſyllable than the former. For the ſame reaſon I conſider η before ν in the optative of verbs in μι as not a conſtituent part of the mood.—From θεειν by inſerting η we have θεειην, and by contraction θειην,—from ϛαειν, ϛαειην, which may clearly be contracted either into ϛαιην—or—ϛηην,—from δοειν, δοειην, which may as clearly be contracted either into δοιην—or δῳην·—from θεεμην, θεειμην, and by contraction θειμην· for as there is a circumflex over the θει, when the ultima admits of it; θειμην muſt clearly be deduced from an imperfectum, which has two εε before the termination.—I would by all means conſider the optative mood as only a tenſe of the *ſubjunctive*. See Monboddo, V. II. p. 162. 172. Dawes, Miſcellan. Critic. p. 82.

As I have here cited a place of Mr. Dawes's book, which I have before noticed; (p. 111.)—to prevent any miſconſtruction, I think it proper to obſerve, that I do not mean to aſſert,—that the diſtinction propoſed between the optative and ſubjunctive mood is *in itſelf* groundleſs, and that it is not favoured by numerous paſſages in the Greek writers;—

I only mean to ſay,—that it is not true *in the ſtrict and rigid manner, in which it is ſtated by Mr. Dawes*, as being a Græcis quibuſque γονιμοις PERPETUO ſervari ſolitum; and—that the inſtances, which confute its *perpetual* validity, are ſo many, that an emendation of them is raſh and hazardous.

But to return from this little digreſſion:—It may perhaps be objected,—"That this mode of formation cannot be the true one;—as an optative is found in the *future*, which has no imperfectum;—and as in the *aoriſt and perfectum active* it does not conform to the analogy, which has been laid down."—The objection would certainly be plauſible, and it deſerves attention. I anſwer therefore,

I. That my method of deducing the optative in the preſent *active* ſo exactly coincides with its undeniable mode of derivation in the preſent *paſſive*, and ſo neatly explains every appearance, that I cannot conceive any difficulties with regard to the other tenſes ſufficient to overthrow it.

II. As to the *paſſive*,—τυψαιμην from ετυψαμην, and νενεμημην from ενενεμημην, (See Port Royal Gr. Gram. p. 162.) conform exactly to the analogy: and I do not ſee how it would violate it, if we were to ſay, that the *future*,

though it has no imperfectum, formed its optative after the model of the *preſent*.—This ſtate of things then in the *paſſive* may reaſonably induce us to believe that the ſame mode of formation in the *preſent active* is not viſionary, though the *perfectum** deviates from it, and the *aoriſt* does not *ſtrictly* (yet as near as may be,) follow it.

οιοντε) I would ſupply the ellipſis thus:—*εις* ΤΟΣΟΝ ΜΕΤΡΟΝ, ΕΙΣ—or—ΚΑΘ'*οσον* ΤΟ ΠΡΑΓΜΑ ΤΟΙΟΝ *εςι τε οιον* ΔΥΝΑΤΑΙ ΓΕΝΕΣΘΑΙ,—*to ſuch a degree, in which the affair is ſuch, namely, as can be,*—Hoogeveen (Doctrin. p. 1142.) has given us the following explanation of this idiom:

* I here make a very liberal conceſſion to the common Grammarians: but juſtice to my ſubject obliges me to declare, that, though I have allowed the exiſtence of the *perfectum imperative active*, (and certainly, as the form of it in the *paſſive* is viſibly different from the *preſent* †, there appeared good reaſon for allowing it,)—yet, upon ſecond thoughts, I would conſider, *τετυφι*, *τετυφοιμι*, and *τετυφω*, as belonging to the theme *τετυφω*.—With regard to *τετυφι*, Lennep ſays: (p. 78.) Quod itaque ad Imperativum, hoc tantum obſervetur, *Perfectum* Imperativi, cum ubique terminationem Præſentis ſequatur, imo præſentis ſignificationem induat, rectius forſan dici præſens formæ derivatæ a Præt. perfecto, ut *τετυφε* a *τετυφω*, quod a *τετυφα*.—*τετυφοιμι* I would deduce from *τετυφω*, becauſe it recedes from the analogy, for which I am contending:—and *τετυφω* the ſubjunctive I would deduce in the ſame manner, becauſe it has an *ι* ſubſcribed under *η*, which it could not acquire but from the preſent or future.

† I admit the *fact*, but not for Scheidius's reaſon, p. 424.

" Intricatior eſt particulæ (τε) adjectio poſt
" οιος in ſignificatione τȣ δυνατȣ. Hujus ex-
" plicationem jam dedi ad Vigerum, ad cap. III,
" ſect. 8, R. 9. Rationem reddere, cur particula
" τε adjiciatur, hujus eſt loci. Οιος pro δυνατος
" Budæus accipit pag. 518. Οιον τε etiam per
" δυνατον explicant Heſychius et Suidas. Recte
" monet Devarius, in hoc uſu nomen οιος a
" propria ſignificatione non recedere. Eſt enim
" ανταποδοτικον, et reſpondet præcedenti τοιος vel
" τοιȣτος expreſſo aut ſuppreſſo, ita ut ȣχ οιος
" τε ειμι λαλειν, *non poſſum loqui*, ſic reſolvatur,
" ȣκ ειμι τοιȣτος, οιος ο μελλων, ητοι ο δυναμενος, η ο
" βȣλομενος, ut Devarius vult, λαλειν. i. e. *non*
" *ſum talis, qualis ille, qui loquatur.*—Sed hæc in
" tranſitu, et ſatis facilia: ſed quid facit parti-
" cula τε? Otioſa ſane non videtur, quæ adeo
" frequenter τῳ οιος adhæret, ut, ubi illa abeſt,
" locus ſuſpectus videatur H. Stephano; imo
" ut, ubi, omiſſo verbo, ſubſtantivo, et infini-
" tivo, ex præcedenti oratione ſupplendo, ipſum
" illud οιος pro ſtructuræ ratione caſum variat,
" ei tamen conſtanter ſubjungatur, ut apud
" Æſchin. Socrat. Dial. περι πλȣτȣ. Η δυναιτο
" ακȣειν εκ τȣ μη οιȣ τε. *Vel reciperet auditum,*
" *cum antea audire non potuerit.* A copulandi
" officio non recedit particula τε, connectens
" τοιος et οιος, ut plenior ſit ſtructura: ȣκ ειμι

" τοιος, και οιος ο μελλων ποιειν. Nam et hic, " quanquam rarius, pro τε poſſe adhiberi και, " evincit locus Platonis de Rep. lib. III, init. " Αρ' ου ταυτα τε (pro ταυτα potuiſſet dicere τοι- " αυτα) λεκτεον, και οια αυτους ποιησαι ηκιστα τον θα- " νατον δεδιεναι. *Nonne talia dicenda ſunt, quæ* " *illos mortis metui omnino eripere poſſunt?* Tu re- " ſolve: ταυτα, vel τοιαυτα, και οια μελλοντα αυτους " ποιησαι &c."—

θεων)—ex Heuſingeri ſententia poſt θεων comma ponendum erat. *Schneider.*

ιεροφανται) Vide Potter. Archæolog. V. 1. p. 391. *Edwards.*

περικνιζειν) Sane quid κνιζειν ſit, non ignoro: quid περι faciat, ſic ſatis video: quid autem hic poſſit ſignificare περικνιζειν, dicat qui novit. Suffridus vertit imitari atque diſcerpere. Fabricius noſter, circumrodere. Ego, quid horum ſit περικνιζειν, aut quî huc quadret, non video: ſuſpicor legendum παριχνιζειν, veſtigia ſectari. In narratione de Antigono et Theocrito, ineſt mendum: vide β. συμποσιακων. cap. 1. et Macrobium 7. Saturnal. 3. *Xylander.*

Emendationi Xylandri, qui volebat παριχνιζειν, favet Voſſ. 1. qui παριχνευειν forma meliore præbet. Heuſingerus περικνιζειν dici docet ex Dionyſii Antiq. 8. 32. pro molem aut numerum paulatim minuere, quod huc non facit. Idem

verbum hoc h. l. interpretabatur *paulatim* aſſequi, cujus explicationis autorem facit Heſychium, qui χραυεται, περικνιζεται, λαμβανει. Mihi is videtur ſenſus verbi: Quantum fieri poteſt, decerpamus nobis ex illis virtutum exemplis, quæ imitemur. Huc facit locus Diodori Zonæ Sardiani in Analect. Vet. Poet. Gr. *Ill. Brunckii*, T. II. p. 81. N. 17. παντα περικνιξασθε και αγγεα κηρωσασθε, de apibus ſermo eſt.—*Schneider.*

I ſee no neceſſity for altering the common reading.—I would tranſlate this member of the ſentence thus:—*we endeavour to imitate and* to extract ſomething from—or—to file off ſomething from *theſe excellencies.*—περικνιζειν, as Dr. Ford obſerves, ſeems to be a metaphor taken from perſons, who file metals.—Vide Scotti Appendic. col. 684.

δεοντος) C. Aug. pro δεοντος habet της αληθειας cum Turn. Vulc. Bong. Voſſ. 2. utrumque τȣ δεοντος και της αληθειας Voſſ. 3. *Schneider.*

κρειττων) κρειττον pro vulgato κρειττων, jubente Heuſingero, ex Cod. Aug. et Voſſ. 1. recepi. Sententia Plutarchi de origine myſteriorum, cui conſentit Jamblichus Vit. Pythag. ſ. 22. ſine dubio falſa eſt. *Schneider.*

P. 44. τον—φοβον) I take here to mean, *the fear of revealing ſecrets.*

σιωπησας) Verba σιωπησας—παμπληθεις exſtant

in Stobæo, pag. 387. ſumta ex dicto Simonidis ap. Stobæum, p. 385. Noſtrum de Sanitate Tuenda, p. 113. *καθαπερ ο Σιμωνιδης ελεγε μηδεποτε αυτῳ μεταμελησαι σιγησαντι, φθεγξαμενῳ δε πολλακις. Schneider.*

Σωταδης) De Sotade dixerunt Fabricius B. G. L. II. c. XXII. p. 789. Hudſon. ad Dionyſ. Halic. T. II. p. 344.—Poenam, qua Sotades fuerit affectus, graviorem ex Hegeſandro narrat Athenæus L. XIV. p. 620. atque inde Euſtath. ad Iliad. *ϖ*. v. 432. p. 1069. *Schneider.*

Confer Toup. Epiſt. de Syracuſ. p. 327. *Edwards.*

P. 45. Θεοκριτος) Comes is fuit Alexandro expeditionis Aſiaticæ, homo dicacis et ſcurrilis ingenii, qui uſque ad Antigoni ætatem vixit. cf. Athenæus VI. p. 230. VIII. p. 344. Ionſius de Script. H. P. 1. 9. p. 46. Leopard. Emend. IX. c. 3. XVII. 24. Eandem cum Noſtro hiſtoriam narrat Athenæus XII. c. 9. Patria fuit Chius. Epigramma ejus in Ariſtotelem exſtat in Analectis Poet. Gr. T. I. p. 184. Alia eum poetica non ſcripſiſſe, apparere videtur ex dicto ejus ap. Stobæum, p. 334. Ceterum divitem fuiſſe diſcas ex Theopompo ap. Athenæum VI. p. 230. D. Ingenium hominis et dicacitatem perſpicias ex locis Stobæi p. 385. 393. 454. 705. 715. 760.

898. 58. 101. Plutarch. Opuſc. p. 534. Athenæi I. p. 21. VIII. p. 344. *Schneider.*

επινικια) ſcil. θυματα. Vide Boſ. Ellipſ. p. 145. *Edwards.*

εκπεμψας) — Voſſ. 1. εν ταξει πεμψας, quod probo. — Male tamen ea verba ad Theocritum ipſum refert Reineſius Epiſtol. ad Boſium, p. 278. ubi ταξιν pro munere dici monet. Hiſtoriam ipſam Noſter longe aliter narrat in Symp. Qu. II. p. 633. quem locum cum multis aliis exſcripſit Macrobius Saturn. 7. 3. — *Schneider.*

εκπεμψας ad Antigonum refertur: — αυτον ad Theocritum: — εκεινε ad Eutropionem. *Edwards.*

P. 46. παραθεσθαι) παραθειναι pro vulgato παραθεσθαι ex Turn. Vulc. Bong. Voſſ. 3. Aug. reſcripſi. cf. Kuſter de Verbis Mediis II. 4. *Schneider.*

P. 47. αυθεκαςες) — "Unde autem iſtam ſignif. acceperit hoc vocabulum, a nemine annotatum reperio: quare nihil præter divinationem meam hac de re afferre poſſum. Ea autem eſt: inde αυθεκαςος ſignificare rigidum, quod qui hujuſmodi eſt, ea quorum ſibi reddendam rationem putat, αυτα εκαςα accuratiſſime recenſeat et computet, timens nequid

" ſibi e numero elabatur."—Steph. Theſ. T. I. col. 1163. *Edwards.*

P. 48. εδοκιμασαν) De Ethnicorum *pæderaſtia* vide Cleric. Hiſt. Eccleſ. Prolegom. S. II. C. I. § XVII. Forſter. ad Platon. p. 317.—De Socratis—Forſter. ibid. p. 319. *Edwards.*

Ευριπιδης) Deſumpti ſunt hi duo verſus ex Euripid. Dictye, v. 3. 4. Vide Edit. Barneſ. P. II. p. 464. *Edwards.*

Πλατωνος) Vide Platon. de Repub. T. I. p. 374. Edit. Maſſey. *Edwards.*

ων αν) Codd. Vulc. Bong. Voſſ. 1. 2. 3. ον αν. Vulgata ων αν, quæ e Francf. editione eſt, probatur Heuſingero.—*Schneider.*

I would by all means read ON αν.

κατα το συνολον) Cod. Aug. autoritate vulgatum κατα ante συνολον delevi. *Schneider.*

Θηβησι) De Amoribus Puerorum apud Thebanos et Eleos vide Maxim. Tyr. Diſſ. X. Sext. Emp. Pyrrh. Hypot. 3. 199. Ælian. V. H. 13. 5. De Cretenſibus conf. Athenæus XIII. p. 601. Perizon. ad Æliani V. H. 3. 9. Strabo X. p. 483. Theo in Progymn. p. 46. Intpp. Heſychii ſub voce κλεινος. *Schneider.*

Ηλιδι) Vide Max. Tyr. Diſſertat. XXVI. p. 27. Edit. Reiſk. *Edwards.*

P. 49. εκ Κρητης) και του εν Κρητη recepi ex

Vulc. Voſſ. 2. vulgo εκ Κρητης, quod tamen defendit Heuſing. *Schneider.*

Vide Strabon. Lib. X. p. 739. 740. Edit. 1707. *Edwards.*

αρπαγμον) Vide, ſis, Wetſten. ad Philipp. 2. 6. Scotti Appendic. col. 538. Harwoodi Diſſertatt. Quinq. p. 162. 163. *Edwards.*

Αθηνησι)—" εν Αθηνησι—is not Greek: for " they ever ſay Αθηνησι without the Præpoſition; " as they will find, who pleaſe to examine it." Bentley's Diſſertat. on Phalaris, p. 372.

και των παιδων) Verba και των παιδων μιμητεον, quæ vulgo poſt ζηλωτεον legebantur, delenda viderunt Heumannus et Heuſing. Addicunt quidam Codices; Aug. tamen retinet. *Schneider.*

ειπων) προειπων, quod recepi, eſt ex Vulc. Voſſ. 2. Aſſentitur Heuſingerus. *Schneider.*

εθων) Recepi ηθων pro vulgato εθων, conſentientibus MS. Vulc. Bong. Voſſ. 2. 4. Heumanno et Heuſingero. *Schneider.*

ανετον)—Sed etiam Philoſtratus Icon. I. p. 805. ita, ανετα νεμεται. *Schneider.*

P. 50. παραγωγης) Lego hic παρ' αγωγην ανηκεςια, ſicut emendat Fabricius: legebatur enim παραγωγης, quæ tamen ipſa quoque utcunque lectio videtur ſtare poſſe, ut παραγωγη ſit dehortatio a vitio ſive deductio, quam tamen adole-

ſcentes averſentur. In ſcripto legitur παραγωγην, et ſuper παρα eſt προς rubrica annotatum. Unde Fabriciana lectio juvari poteſt, quam ſecutus ſum. *Xylander.*

Pro παραγωγης Codd. Aug. Turn. Vulc. Bong. Voſſ. 3. παραγωγην, Vulc. Voſſ. 2. προσαγωγην. Scilicet erat ſuper παρα ſcriptum προς, quod de ſuo codice affirmat Xylander. Recepi, quam Fr. Fabricius et Xylander recte ſecuti ſunt lectionem, (παρ' αγωγην) ab Heuſingero male rejectam. *Schneider.*

I cannot agree with Xylander and Schneider in their adoption of παρ' αγωγην, which I muſt confeſs appears to me rather forced and unnatural. I would embrace the interpretation of παραγωγης propoſed by Xylander, and render παραγωγης ανηκουστια, *a diſobedience to the diſſuaſions or checks of*—I conſider ολιγωρια and ανηκουστια as nominative caſes.

οικοφθοριαι) Vocem οικοφθορος occurrere in epiſtola Ignatii ad Epheſ. § 16. monuerat Heumannus. Heſychius οικοφθορους, μοιχους. Sæpius dicitur de re familiari. Herodotus I. 197. κακουσθαι και οικοφθορεισθαι dixit, a quo ſumſit Plutarchus in Alcibiad. p. 30. ου μαλλον ουδεν διειργασατο και κατοικοφθορησε την πολιν. Plato Phædone, § 32. οικοφθοριαν τε και πενιαν φοβουμενοι. Plutarchus in Catone, T. 2. p. 368. οικοφθορος και

πτωχοποιος. οικοφθορον pro mœcho dixit tamen Anonymus ap. Stobæum, p. 291. Ξανθος ο σοφος θεασαμενος επι θυραις ευπρεπυς γυναικος ανδρα οικοφθορον, εφη, ετος ηδονην μικραν ωνειται μεγαλυ κινδυνυ. Cui dicto ſimile Antiſthenis habet Laert. 6. 1. 4. *Schneider.*

διανοια) Pro τη διανοια Muretus Var. Lect. 14. 1. legi voluit τη ανοια, quæ lectio eſt etiam in Voſſ. 1. τη δη ανοια Voſſ. 2. τη δη διανοια Vulc. Heumannus Muretum ſequitur; quem ſi quis probare velit, intelligendum τη ανοια ſc. εαυτων cenſet Heuſingerus, qui tamen recte vidit vulgatam non tentandam eſſe. *Schneider.*

Vulgata lectio recte ſe habet. *Edwards.*

P. 51. των μεν)—Denique Vulc. Voſſ. 2. των δια μεν, quod ſi cum Heuſingero probemus, tum etiam cum Heſychio et Breſlavienſi editore ſcribendum, των δε δια, quod tamen nullus Codex habet. *Schneider.*

I would tranſpoſe μεν with Vulc. and Voſſ. 2. and μεν and δε will thus point out the *relation of members.* (Vide Edwards ad Theoc. Idyll. I. v. 3.) —If μεν is rightly placed in the com. copp. we muſt underſtand των before δε, which ellipſis is avoided by this ſlight tranſpoſition.—Schneider is much miſtaken in ſuppoſing that των δε δια ought to follow των δια μεν· it ought to follow των μεν δια.

Πυθαγορας) Deſidero equidem judicium Plutarchi, qui loco non adeo opportuno lectoribus ſuis obtrudit interpretationem ænigmatum Pythagoreorum, quæ licet ſaluberrimam complectantur in ſe doctrinam morum, ob difficultatem tamen et obſcuritatem ſenſus exiguum ad excitandos et inſtruendos juvenum animos uſum habent. Quid, ſi etiam in multis lapſus fuerit Noſter, quod nec affirmare nec negare in his tenebris diſciplinæ Pythagoricæ velim? Multi veterum idem ſaxum cum Noſtro volverunt, v. g. Anaximander Mileſius recentior ap. Suidam h. v. aliique, quos laudat Fabricius B. G. Libr. 2. c. 12. p. 464. ſq. Præcipue tamen cum hoc noſtro loco conferri debet Jamblichus in fine Protreptici, qui in plurimis cum Plutarcho conſentit. Equidem nolui diutius huic αινιγματολογια immorari.—*Schneider*.

μελανερων) — " Sunt autem erythinus ſive erythrinus, et melanurus, piſces, ita dicti a colore. Id ignorâſſe videntur Jamblichi et Plutarchi Interpretes, qui vertêre, *rubrum aliquid ne ſuſcipies, et qui nigrantes caudas habent, guſtari non oportere:* quomodo et Marſilius Ficinus verterat, teſte Lilio Giraldo, quem vide in Expoſitione Ænigmatum Pythagoræ." Menag. ad Diog. Laert. p. 360. Vide Steph. Theſ. T. II. col. 1541. *Edwards*.

P. 52. φευγειν) Sic iterum Noſter explicat in Sympoſ. Quæſt. 7. 4. *Schneider.*

ου δει) ουδενι reſtitui ex Voſſ. 1. vulgo ου δει, quod ex h. l. habet etiam Apoſtolius Prov. XII. 84. συναλλαττειν pro amicitiam contrahere, nove dicitur h. l. ſaltem eſſet συναλλαττεσθαι. Symbolum iterum Noſter eodem modo explicat περι πολυφιλιας, p. 96. *Schneider.*

βιον) ελευθερον addidi ex Vulc. Voſſ. 1. 2. 3. probante Heuſingero. *Schneider.*

Aſhtonus quoque addit ελευθερον. *Edwards.*

μη δειν) μηδενι, quod pro vulgato μη δειν recepi, eſt in Voſſ. 1. Probat etiam Heuſingerus, qui neſcio quomodo hanc Salmaſii conjecturam eſſe dixerit; vulgatam ſequitur Apoſt. l. c. omiſſo ελευθ. *Schneider.*

προσηκεν) C. Aug. προσηκον, et ſic laudat h. l. Menagius ad Laert. 8. 18. *Schneider.*

καρδιαν) Vulc. Laertius, Lucianus καρδιην, quod reponi voluit Heuſingerus, quod Pythagoram Ionica i. e. patria dialecto ſcripſiſſe opinabatur cum Fabric. B. G. 2. c. 12. p. 464. Concedo. At ſupra δεξιαν habemus. *Schneider.*

κυαμευται) — “Ubi κυαμευτας ψηφοφοριας dicit “ſuffragia quæ faba ferebantur.” — Steph. Theſ. T. II. col. 475. *Edwards.*

περας) Recepi γερας pro vulgato περας ex conjectura Heumanni et Heuſingeri. *Schneider.*

I would retain the common reading, and render the words thus:—*by which they gave a deciſion to*, i. e. *elected into*, *public offices*.

P. 53. προθεσιν) Probo Victoris, Olai Heſychii, aliorum υποθεσιν ob cap. 9. licet refragante Heuſingero.—*Schneider*.

διατελων) C. Aug. cum Voſſ. 1. recte διατελω λεγων, quod recepi.—*Schneider*.

Vide Hoogev. ad Viger. p. 254. *Edwards*.

ως των) Recepi ως το των κολακων ex emendatione Heuſingeri; vulgo το deeſt. *Schneider*.

ως muſt here evidently ſignify (if it is genuine,) *than*. I do not however find this ſenſe noticed, except by Weſthuſius in his Index of the Particles.

P. 54. προρριζυς) εκτριβειν προρριζον dixit etiam Gregor. Naz. in Chr. Patien. v. 342.—*Schneider*.

νεοτητα ποιυντες) ſubintellige επιλυπον. *Weſthuſius*.

των δε συμβυλευματων)—δε delendum recte cenſebat Heumannus,—*Schneider*.

Στιγμη) Voce ϛιγμη forte reſpexit h. l. Noſter dictum Simonidis, quod habet in Conſolat. p. 111. C. τα γαρ χιλια και τα μυρια κατα Σιμωνιδην ετη ϛιγμη τις εϛιν αοριϛος. *Schneider*.

παραζην)—*and not to waſte life.*—*to ſpend life to no purpoſe.*

σοροδαιμων) Vocem σοροδαιμων alibi vix legas,

HM

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